



B'NAI B'RITH MAGAZINE

THE NATIONAL JEWISH MONTHLY

Volume 46, No. 1

October, 1931

In This Issue

Jewish Secretaries to U. S. Senators

By David Schwartz

AMERICAN JEWS IN THE FRENCH LEGION OF HONOR

By Bernard Postal

Jewish Life in Burma

By Walter Buchler

AND OTHER FEATURES

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MOMENTS OF DISCRETION

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your wife at the ball game on
Ladies' Day...*Be nonchalant*

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THE B'NAI B'RITH MAGAZINE

The National Jewish Monthly

VOLUME 46

OCTOBER, 1931

NUMBER 1

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Editorial and advertising offices, 70 Electric Bldg.,
Cincinnati, O.

Chicago Advertising } RHODES & LEISENRING Co.,
Representative } 307 N. Michigan Ave.

All manuscripts should be sent to the Editor, and should be accompanied by
imped, self-addressed envelope.

All new subscriptions and all changes in address of subscribers should be
sent to the Mailing Department, 70 Electric Bldg., Cincinnati, O.

Articles bearing the names or initials of the writers thereof do not necessarily
express the views of the editors of the B'nai B'rith Magazine on the subjects
treated therein.

B'nai B'rith Magazine, published monthly, except August, under the auspices
of B'nai B'rith at 22 E. 12th Street, Cincinnati, Ohio. Entered as second-class
letter October 13, 1924, at the post office at Cincinnati, Ohio, under the Act
August 24, 1912. Acceptance for mailing at special rates of postage provided
in section 1103, Act of October 3, 1917, authorized October 16, 1920.
Subscription, one dollar per year.

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The B'nai B'rith Magazine goes to members of the Order for the
minimal sum of fifty cents a year. Non-members pay one dollar a
year. Although the Magazine is the official organ of B'nai B'rith,
subscription to it is not compulsory. Members who do not desire to
receive their Magazine may relieve themselves of further subscription
payments by sending a statement to that effect on their stationery
to the editorial offices.

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EDITORIAL COMMENT

The Jews and These Times

SOMETHING of the prophets is in "A Message of
Social Justice" given out by the Commission on
Social Justice of the Central Conference of American
Rabbis, under the chairmanship of Rabbi Edward Israel
Baltimore.

It is a flaming expression of the conscience of the
Jews . . . "Especially in the places dedicated to religion
the cries of starving millions follow us, and appeal, in
the name of God, for fundamental justice," the message
declares.

This is a fine statement of the social responsibility
that is on the Jew. His synagogue is no refuge from the
realities of human existence in which to seek comfortable
shelter while he communes with God. His religion is
no medium for self-serving, for personal salvation, but
an altar at which to serve the common good. His God is
not an unctuous deity offering celestial rewards for personal
piety but a stern voice summoning mankind to erect a
better world here and now.

Justice, not charity, this message exclaims. . . .
"Surely the degradation of charity, bread-lines, and soup-
kitchens is not a Godly answer to the challenging problem
of responsibility for a universe where millions who want
to work are forced to starve in the midst of teeming
overabundance."

This is the timeless voice of Israel whose word "zeda-
kah," which is used to express "charity," means also
"justice." Maimonides spoke of eight degrees of charity
and the highest of these he found in that which we today
call social justice. . . . "The eighth and most meritori-
ous of all is to anticipate charity by preventing poverty
. . . so that a man may earn an honest livelihood, and
not be forced to the dreadful alternative of holding out
his hand for charity."

"The dreadful alternative" today afflicts multitudes of
whom this message says, "Families of once proud and
respected owners of small businesses who have served
their communities honestly and well now find themselves

in the grip of starvation because of the same economic maladjustment which continues to pile up misery alongside plenty."

The rabbis call for an immediate launching of a gigantic program of public works . . . "The government must act. The moral demand is paramount. These millions of unemployed workers have a right to jobs. . . . A few years ago, we, as a government, spent billions of dollars to destroy the lives of those whom we called our enemies. Do we hesitate today to spend constructively in order to preserve the lives of our own people?"

They call for unemployment insurance. . . . "It would be a splendid action, in harmony with the finest social traditions of our people and faith, if Jewish employers over the land were to take the leadership in the institution of this great social measure. . . . We protected capital by dividend reserves. Is capital more sacred than human life?"

They call for shorter work weeks, short work days. . . . "We must realize that the only just solution is to regulate production, to shorten hours of labor so that all may have the opportunity to be gainfully employed. . . . Machinery is made for man and not man for machinery."

They call for a wider distribution of the profits of industry. . . . "We have learned, at a terrific price of suffering, that whirling wheels piling up enormous profits for the few do not mean prosperity or happiness for society as a whole."

About the same time the Federal Council of the Churches of Christ lifted banners of social justice in accordance with Christian ethics. And it was seen that the banners of the Christians were much like the banners of the Jews, and the way of justice of the Jews was also the way of the Christians and they walk under one illumination of social conscience.

* * *

No! Not in Mexico

WE have reason to believe that the liberal Mexican government will not ignore the warnings of a pogrom given by the correspondent, Miss Anita Brenner, in *The Nation*.

Miss Brenner went to Mexico City to investigate the discrimination that has been inflicted on Jews. They have been driven from the market places, their right to do business has been restricted.

Miss Brenner found that the feeling against Jewish merchants has been fomented by the directors of foreign-owned department stores. The Jews have been underselling them. They have taken to the modern method . . . Mass sales and small profits. . . . The Mexicans have gone to the stores of the Jews where goods was to be had more cheaply.

There is evidence that anti-Jewish prejudice has been bought and paid for. The discovery of a receipt for 1,000 pesos revealed that that sum of money had been given by a department store to one of the anti-Jewish agitators.

The volatile Mexicans were quick to respond to the speeches of glib leaders even though the poor of the city had been benefitted much by the lower prices offered by the Jews.

Miss Brenner fears what may happen to Jews if, in addition to convincing them that the Jews plot to drive Mexicans out of business, the unscrupulous leaders persuade the Mexican populace that the Jews killed Christ

The statements made to her by government officials suggest that these liberal-minded men are not in the least in sympathy with plans to restrict the rights of Jews. We cannot believe that they will permit venal leaders to carry their campaign to the point of violence. No! No! In Mexico which the present generation has seen rise from a despotism to a liberal republic.

* * *

Who Will Educate the Educators?

IT is reported that the opening of the school season saw many Jewish teachers turned away from the doors of school houses in many sections of the land; from private schools, of course, but from public schools as well. To get employment is difficult enough for any unemployed teacher, but almost impossible for the teacher who is a Jew.

To be a Jew is in many American centers of civilization an offense not to be condoned by the fact that the offenders have several college degrees, a Phi Beta Kappa key and a magna cum laude.

A Jew, indeed! . . . Lest any such insinuate themselves into one of these school systems the boards of education take care that no such dreadful errors occur. In black and white the applicant must state in what manner he worships God.

If a timid Jew compromises by stating that he is a Unitarian, he discovers that in some sections it is quite as sinful to be a Unitarian as a Jew. It is, at least, some consolation to know that discrimination is not altogether against Jews, though it is inflicted in diminished proportions on others.

In a survey made by Clyde R. Miller, director of the Bureau of Educational Service, Teachers' College, Columbia University, he reports on the prejudice among educators against Jews, Catholics and Unitarians, and especially against Jews and Catholics.

"It is exceedingly difficult for many Jewish teachers to get positions," he recites. "Catholics also find difficulty in getting positions in various sections of the country. . . . Very often when our bureau receives a call to fill an opening in some school or college, the religion desired is very definitely designated."

If, as we are told, education consists of one part head and one part heart, who will educate half-educated educators? . . . Leaders of youth, themselves walking in darkness.

* * *

Jews Among the Brethren

THERE was a parade of a certain fraternal organization in convention assembled. As is the well-known custom of such conventions, the parade was the glittering conclusion of a week of inspirational meetings, business sessions, and sightseeing.

Marched the glamorous brethren from this city and that, each lodge contesting with others for the prize that was offered for the most gorgeous costume or the prize for the best marching array or the prize for the lodge that had come the longest distance to the convention city.

There was a crash of brass perhaps louder than any that had been heard before in that long parade and behind this band marched a lodge more refulgent than any that had been seen. The glory of Solomon could not have surpassed the grandeur of these marchers.

"Do you see what I see?" suddenly exclaimed the friend who stood at our side.

"Yes," we answered.

"Landsmaenner!"

Indeed! Rank after rank of this gorgeous lodge was the house of Israel. Unmistakable! Six in a row they marched, ten rows of glittering Jews!

"It is a Jewish lodge," said our friend, though the name of the lodge emblazoned on the shining banner suggested that they might be Mohammedans.

"Rather you should say it is a lodge of Jews," we answered.

"What do you think of lodges of Jews?" he inquired.

"What good it might be for Israel if sixty Jews could be united with such enthusiasm for Jewish purposes, say, in a Jewish lodge instead of a lodge of Jews," we answered. "Mind you, no fault is to be found in Jews joining enthusiastically with the general fraternal orders. The more the better! But not as Jews! Their enthusiasm and unity as Jews belong to Jewish causes, to such idealisms as B'nai B'rith, for example. Certainly, this demonstration by Jews seems to be a total waste of good Jewish enthusiasm. Such zeal as these sixty Jews display at this moment would be of great profit to our B'nai B'rith."

The Jewish marchers had lighted red-burning torches.

"Do you think that sixty Jews could give such flaming aid to a Jewish cause?" our friend asked.

* * *

Our Happier University Students

THE leaders of the World Union of Jewish Students complain. American Jewish students, they say, do not co-operate with them against the anti-Semitism that oppresses the European student. They do not seem to care.

The reason is obvious. Anti-Semitism here is still a covert passion. It is rather ashamed of itself. When it makes discriminations it is quick to deny guilt, as one caught in something nasty. In schools it pretends not to exist at all. Its manifestations there are largely social. At times a Jewish professor believes he has felt its anger, but he is seldom certain.

So the American Jewish student, while vaguely conscious of a hidden enemy, has no cause to fight; you can't fight that which is not to be seen. He goes happily on his way, never oppressed by the brooding problems that afflict his European brother. To be a Jewish student in some sections of Europe is almost a martyrdom, a physical as well as spiritual pain.

The European Jewish student meets his reviling enemy at the gates of the university every morning. . . . "Jew! Jew!" . . . He finds him in the class room where he suffers insult. . . . He does not know that tomorrow he will be in school, for tomorrow anti-Semitism may not there, driving Jews out, throwing them from windows, beating them.

To him the problem of being a Jew is the most serious in the world. The blows of his enemy make him a militant Jew, burning for his people.

The happier American lives mentally far from the brooding European, just as American anti-Semitism is still rather far from the vicious European brand. We find hope in the fact that American anti-Semitism is ashamed of itself, lurking in the shadows, protesting when it is caught in the act, denying its own existence even.

Champions of the Sabbath

OH, life is hard in Warsaw. And haven't even rich Jewish merchants fallen into poverty? And haven't those who used to give generously to zedakah come to the unhappy pass of begging for bread?

And even worse . . . The evil of the times robs the soul as well as the body, pilfers the sacred inheritance of the Jew as well as takes the last groschen from his pocket. So that this Jew and that who is still in business has felt obliged to forsake even the Sabbath in order to save the bread for his children.

Much they had already given up of the good life they once lived, but to give up the Sabbath was the last. Long they pondered upon this sacrifice. Strict laws prohibited them from business on Sunday, even though they observed the Sabbath on Saturday. So that if they observed the Sabbath they must lose two days every week in a time when business was meager enough and ruination was at the door.

With much pain of the conscience, with prayers to the Most High to observe their travail and to forgive their sin, they resolved to open their stores on the Sabbath. And on the next Sabbath, with tremors of the soul, they went to their businesses.

Then other Jews, seeing this, arose. . . . "Better to surrender stores than the Holy Sabbath," they said. "Better to lose all earthly possessions than this Sabbath which is the gift of God to the Jew." . . . And they assembled, wrapped themselves in their talithim, marched in solemn protest through the streets of these Jewish merchants, until the police dispersed them.

Amid a vast poverty, an enormous bankruptcy, this rich beauty of Jewish devotion persists. Bread fails, hunger afflicts, but the Torah is the tree of life. Existence has fallen to rags, but, lo! the glamorous Sabbath bride who must be honored even if there is no more than a crust for kiddush.

* * *

The Sad Destiny of a Jewry

IN an interview in Paris, Rabbi Samuel Wohl of Cincinnati, just back from Russia, calls for "the redemption of the imprisoned." He means the multitude of Jews in Russia who, torn out of their former life, have been unable to adjust themselves to the new social order and who suffer a hideous misery. He proposed a mass emigration of this Jewry; he is quite sure that the Soviet government will be quick to perceive the essential justice of such a movement and will permit these Jews to leave the borders of Russia to go—where?

We would, indeed, include the Jews of Poland in the blessing of a mass emigration, but what walls of exclusion could we break down? Where are Jews wanted? The gates of the United States, traditionally open to all the persecuted, have been all but closed except to a tiny trickle of immigration. Canada has shut the doors, and Mexico, which ten years ago offered a joyous welcome, suffers from a phobia against foreigners. And even Palestine has no such welcome as should be for returning children.

We would say that the fate of the East European Jewry is sealed were we not conscious of our immortality. Have we not suffered many deaths? But, perhaps, we lived because we were free wanderers.

The Legion of Honor

Eighty-four American Jews are included in the list of those whose public work was recognized and lauded by the French Government

By BERNARD POSTAL

IF any citizen of the United States shall accept, claim, receive, or retain any title of nobility or honor, or shall, without the consent of Congress, accept and retain any present, pension, office, or emolument of any kind whatever, from any emperor, king, prince or foreign power, such person shall cease to be a citizen of the United States and shall be incapable of holding any office of trust or profit under them or either of them."

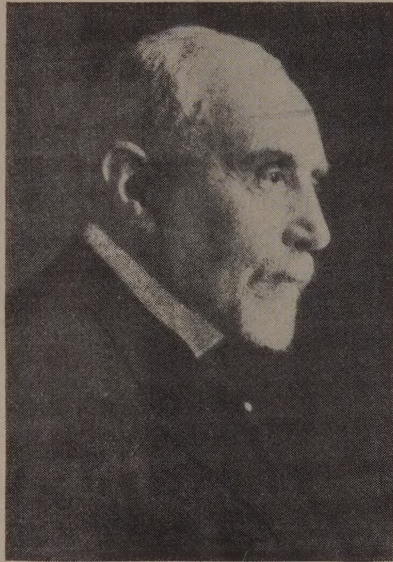
Had the above amendment become part of the constitution of the United States, as was proposed to the states by Congress in 1810, hundreds of the most distinguished Americans would have had to choose as regards their American citizenship, acquired or born, because as members of the French Legion of Honor, one of the most coveted of foreign honors, they would have come within the purview of the above-quoted amendment which the states rejected in 1814.

Not until 1855 did public opinion in the United States reach that mellow and tolerant stage when it could permit a leading American, Charles Goodyear, the rubber pioneer, to become the first American honored with membership in the Legion of Honor for his striking exhibition at the Paris International Exposition of 1855.

With the tradition broken, the number of Americans to wear the insignia of the Legion of Honor slowly grew until the most recent figures show that of the nearly 150,000 persons on whom it has been conferred, 1,900 are Americans, more than half of whom were decorated since the War. Of the 1,900 about 80 are Jews.

Although there are figures to show how many citizens of various countries are Legionnaires, no one, so far as is known, has ever examined the records to see how many Jews are possessors of this great distinction. It would probably be an almost impossible task to determine the number of Jewish wearers of the Legion of Honor insignias in any other countries but France and the United States, and this article is the first attempt to tell the story of the American Jews who have been so honored.

Of the 84 American Jews honored by membership in Napoleon's legion, sixty wear the insignia of chevalier, or the lowest grade, six of officer,



EUGENE MEYER, SR.

The first American Jew to be elected to the Legion of Honor.

five of commander, and three of grand officer. There are no American Jews with the insignia of the highest grade, the grand cross. Fifteen of the Jewish members of the Legion of Honor are dead. Five are women. Three have won promotions to a higher grade. The great majority of them won the award either for war services or some piece of work either of direct benefit to France or that reflects glory and honor upon France.

The first American Jew to win membership in the Legion of Honor was the late Eugene Meyer, Sr., father of Eugene Meyer, now governor of the Federal Reserve Board. The senior Meyer came from a family of Alsatian Jews who moved to California in the middle 1800s. Meyer's grandfather was named to the Legion of Honor by Napoleon. Meyer's father was also a Legionnaire. And Meyer himself, then a California banker and merchant, was named a chevalier in 1880. As a member of the famous French-Jewish banking firm of Lazard Freres, he did a good deal to obtain credits here for France. On his 78th birthday in 1919 he was promoted to an officer for his work in the Alsatian colony of

New York, of which he was the dean at his death some years ago.

Besides the senior Meyer there were twelve other American Jews in the Legion of Honor before the World War. Of these, five are now dead. The second American Jew whose services to France won for him the insignia of chevalier was the late Max Hellman of New Orleans. Although he had won recognition for his bravery at the siege of Paris in 1870, it was not until he came to the United States and founded the banking firm of Seligman and Hellman that he was in line for election to the Legion. As one of the country's leading international bankers of French extraction, he contributed much to the success of the Paris International Exposition of 1889, for which he was awarded the red ribbon in the same year.

Twelve years later Paris was the scene of another international exposition, probably the greatest of those up to that time. For their part in making this exhibition a success four American Jews were accorded the chevalier's ribbon. That quartet consisted of George Washington Ochs Oakes, brother of Adolph S. Ochs, late Lazard Kahn, Michael de Young and Sylvain Block. Oakes's contribution to the exposition was the publication of a complete daily newspaper on the exposition grounds. He edited a French edition of the New York Times, the only daily paper issued at the exposition.

Kahn, one of the many Alsatian Jews who won fame and success in the United States, was a pioneer in the manufacture of stoves. The success of the 1900 Paris Exposition was not only due to its great variety of exhibits but to the unexampled excellence of its layout and construction for which Michael de Young, founder and publisher of the San Francisco Chronicle, was largely responsible. For his services in this connection he, too, was named a chevalier. The fourth in this group, Block, was another Alsatian Jew who built up a fortune as a manufacturer of ceramics in the Middle West. The exhibition of his factory's output at the Exposition won such general commendation in France that he was elected to the Legion of Honor.

The other six American Jews named to the Legion in the years before the War were the late Prof.

A Few American Jews Who Are In The French Legion of Honor



Eugene Meyer, Jr.

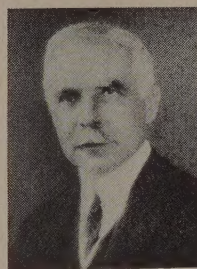


Gen. Abel Davis



JASCHA HEIFETZ

Youngest man ever to be elected to the Legion of Honor.



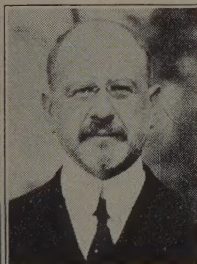
Otto H. Kahn



Dr. Stephen Wise



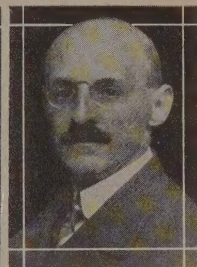
Geo. Blumenthal



Abram I. Elkus



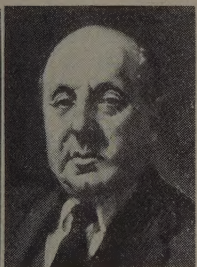
Adolph S. Ochs



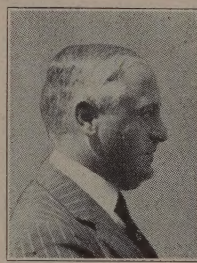
Abram Flevner



Edward A. Filene



Louis Wiley



Mortimer Schiff



Henry Morgenthau

Adolphe Cohen, the late Louis Stern, Henry J. Duveen, Joseph G. Rosengarten, David and Jefferson Seligman, and the noted architect, Joseph Freedlander. For many years Professor of French at Columbia University, Dr. Cohen was an active proponent of the teaching of French in the United States. Louis Stern, one of the founders of the great department store, Stern Brothers, was a prime factor in developing improved commercial relations between France and the United States. Duveen, a leading art connoisseur, was honored for his encouragement of French Art in America. The Seligmans had much to do with the granting of loans to France. Freedlander won his chevalier's ribbon on the eve of the World War as the designer of the building of the French Institute in his country while Rosengarten was named to the Legion because of his activities as president of the Philadelphia Alliance Francaise.

Since the end of the Franco-Prussian War the maximum number of members of the Legion of Honor in

all grades had been fixed at 30,270, divided in grades as follows: 25,000 chevaliers, 4,000 officers, 1,000 commanders, 200 grand officers and 70 grand crosses. During the World War, however, France found it necessary to pass special legislation removing all limits from the number of crosses that might be granted. Immediately the number of foreigners elected showed a marked increase, and among these were many American Jews. The number of those who received the red ribbon in the years since the close of the War is four times the number of those elected before the War.

The years 1919 and 1920 saw the largest numbers of Jews appointed to the Legion of Honor, while during the War years only two were so honored. In 1915 Lewis Einstein, then American diplomatic representative to Bulgaria, was named chevalier in appreciation of his representing French interests in Bulgaria, with which country France was then at war. Einstein, recently American ambassador to Czecho-Slovakia, was a real career man in the American diplomatic service, having started as a third assistant secretary at the American embassy in Paris in 1905. In 1919 he was promoted to officer for his literary endeavors which included many contributions to French periodicals on international politics and a work on "Napoleon III and the American Civil War." In 1923 he was raised to commander and a year later to grand officer, being the only American Jew to have run the

gamut from the lowest to the next to the highest rank.

The last year of the War, 1918, saw the first of American Jewish Legionnaires for war services. Ralph Pulitzer, one of the owners of the New York World and the St. Louis Post-Dispatch, was elected chevalier for the editorial support given by those two papers to the Allied cause in the years before America entered the war. The same year marked the election of Dr. Stephen S. Wise, one of the two American rabbis in the Legion. He was singled out for this distinction because of his persistent and vehement advocacy, with pen and from pulpit, of the French cause in the early years of the War. Otto Kahn, the distinguished banker and patron of the arts, was also named chevalier in 1918 for his benefactions to the French theater and art. Three years later he was promoted to commander.

Even after the cessation of hostilities, war services remained the principal basis for Legion of Honor awards. In 1919 several thousand persons were named chevaliers,

among them more than a score of women. This year was also characterized by the election of American women for the first time. Among the 52 elected to the Legion for their distinguished war services as ambulance drivers, nurses and philanthropists were Mrs. Henry Morgenthau, Mrs. Jules Bache, the late Mrs. George Blumenthal and Mrs. R. Blum.

The four best known American Jews who were named Legionnaires in 1919 were Col. Julius Ochs Adler, vice-president of the *New York Times*, Dr. Simon Flexner, eminent physician and director of the laboratories of the Rockefeller Institute for Medical Research, Adolph S. Ochs, publisher of the *New York Times*, and Bernard Baruch, banker, executive and confidante of Woodrow Wilson. Adler was awarded the red ribbon for his heroic exploit in capturing a village in the Argonne Forest. Dr. Flexner, who won the chevalier's ribbon in 1914 for his valuable researches in pathology and anatomy and his contributions to medicine, was promoted to officer and in 1913 he was raised to commander. Baruch's services in the war as chairman of the War Industries Board, a member of the delegation to negotiate peace, and chairman of raw materials division of the Supreme Economic Council brought him a commandership in the Legion. As publisher of the *New York Times*, the most influential paper in America, Ochs was in a position to swing a large section of public opinion to either side in the World War. Although not biased or one-sided the *Times* was generally inclined to back France and her allies. Its owner was named a chevalier in 1919 and in 1924 was promoted to officer for his continued support of France. His promotion was proposed by Premier Poincare. In the following year he became a commander.

Other American Jews elected to the Legion of Honor in 1919 were Rabbi Alexander Lyons of Brooklyn for spoken and written propaganda in favor of France; David Cahn for assistance to French benevolent societies, Commander Albert M. Cohen, for work at the U. S. Naval air station in France, General Abel Davis, commander of an Illinois brigade, Dr. Joseph D. Weis, for medical aid to the French army, and Col. Nathan Horowitz, whose daring charges as United States cavalry officer won for him an officer's ribbon.

The appointment of two outstanding Jewish personalities as grand officers featured the year 1920 in Legion of Honor history. They were Henry Morgenthau and Abram I. Elkus, both former American ministers to Turkey. A successful banker, Democratic leader, and lawyer, Mor-

genthau was appointed U. S. Minister to Turkey in 1912 by President Wilson. When the War broke out he was entrusted with the delicate diplomatic task of representing the interests of half a dozen powers, France among them, who were at war with Turkey. In gratitude for these eminently satisfactory services he was elected grand officer of the Legion of Honor, one of the handful of men who have been elected to the next to the highest grade as a first appointment. Morgenthau's successor as American envoy in Turkey was Elkus who took over Morgenthau's work of representing French interests in 1916. And he, too, was accorded the rank of a grand officer.

The other American Jews who were elected to the Legion of Honor in 1920 were all in the chevalier's rank. They were Eugene Meyer for efficient operation of the War Finance Corporation; Albert Blum, leader in New York French organizations; Walter Damrosch for his aid to needy French musicians and for introducing French music to the American public; Edward Filene, Boston merchant, for his pioneering efforts in promoting the removal of trade barriers in Europe and for working for improved methods of distribution; George Blumenthal, banker and philanthropist, for his help in reestablishing fatherless children of France; Harry Lachman, for his propaganda war posters; and Isadore Miller for services as an accountant in the French war office. When the Legion of Honor recently awarded its first three special medals in recognition of services to that organization, Blumenthal received one.

The list of Jews chosen to membership in the Legion of Honor in 1921, is headed by Louis Wiley, the dynamic business manager of the *New York Times*, who was raised to officer in 1926 for his services to France; Julian C. Levi for his organization of a special section on American architecture in the Salon Societe des Artistes Francaise; Ernest Peixotto for war work and the promotion of Franco-American unity in art matters; Milton J. Foreman for his military exploits; and Swope, president of the General Electric Company was named a chevalier in 1922 for his capable management of an American supply service unit in France. One of the prime movers in the first French War Loan in the United States, Maurice Leon, received belated recognition in 1923 with the chevalier's insignia.

In 1924 David Belasco, the great theatrical impressario, joined the elect in the Legion of Honor for his contribution to the modern drama. In the same year, Col. Michael Friedsam became a chevalier for his manifestations of friendship to

France, as did Edmund Weil for having organized the Association of Alsations in the United States. Feli Weill, well-known French professor was named a Legionnaire in 1925 for his service as secretary of the Federation of French Alliances in America.

The youngest man ever elected to the Legion on the civil list was Jascha Heifetz, the virtuoso, who received the chevalier's ribbon in 1920. In that year, too, the late Marcus Loew and Dr. Abram Flexner were appointed. Loew was honored for his theatrical work in Paris while Dr. Flexner was given recognition for his assistance to French health organizations and for his work as director of the Rockefeller Foundation.

A. Lincoln Filene's contributions to education and economics, William Weiner's to French and American commercial art, Frances Kleinberger's helpful advice to the Louvre, and Irving Waldberg's operation of a dental station with the French army, obtained for them the chevalier's ribbon in 1927. And in 1928, Moses Koenigsberg, former Hearst executive, for his services to the freedom of the press; Max C. Loewy for financial aid to France; Rene Seligman for military bravery; Louis Friedman for developing improved machine gun bullets; and Mrs. Peter Schweitzer for commercial and philanthropic ventures in France, were similarly honored.

Since 1929 five Jews in this country have received the coveted chevalier's insignia. In 1929, Professor Richard J. H. Gottheil of Columbia University was elected for his scientific work and for advocating the French cause in the first years of the war. In the same year Murray Guggenheim was appointed for his promotion of Franco-American Good Will and for a generous gift to the building program for a student house at the University of Paris. In 1930 Franklin Simon, for aiding in efforts to foster Franco-American Good Will, the late Leon Schinasi for his philanthropic works in Paris and the late Daniel Guggenheim for his gift of an aero library to the French Aero Club and for the international service of his fund for the promotion of aviation were also given the chevalier's insignia.

In addition to those enumerated above, the following American Jews were awarded the insignia of a chevalier: the late S. W. Strauss, Herbert Fleishhacker, Jules Bache, Montefiore G. Kahn, Henry Kahn, Ira Nelson Morris, Henry Nachtel, Ernest T. Rosen, William Seligman, Max Wasserman, Alphonse D. Weill, Raphael Weill, Ferdinand Blumenthal, B. H. Florsheim and Mortimer L. Schiff, recently deceased.

The Jews of Burma

By WALTER BUCHLER

THERE are approximately 1000 Jews resident in Burma, the majority living in Rangoon, having come from India or Baghdad some seventy years ago. With the exception of a few employed by the Government on railways and other clerical work, the majority of the Jews in Burma are engaged in trade. There are a few Jews residing in Mandalay, the ancient capital of Burma; in Maymyu, a popular hill-station and seat of the Government during the summer months; and in Bassein and Moulmein. But in none of these places is there a community organized as that of Rangoon, where they have a Synagogue (Musmeah Yehua) founded about 45 years ago. There is also a Jewish school, established 22 years ago and recognized as well as aided with a grant from the Government of Burma, and maintained by the Synagogue Trust.

The majority of the Jews in Rangoon, and, for that matter, in Burma have traveled little and do not move about much. For the most part they are strictly orthodox, close their shops on Saturday, and fully observe all holidays and festivals; on Passover they close their shops for the whole week. Their relations with the Burmese, Indians, Chinese (of whom there is a large number in Burma), and Europeans resident in Burma are very friendly and there

is no anti-Semitism of any description in this country. Many of them own landed property, inherited from their fathers or forefathers. But with the exception of a few, the greater number of the Jews living in Burma are poor, and the low price of rice, on which the country depends for its prosperity, has hit many and caused them to close their shops or cease being earners as brokers — there being nothing to do in the way of brokerage.

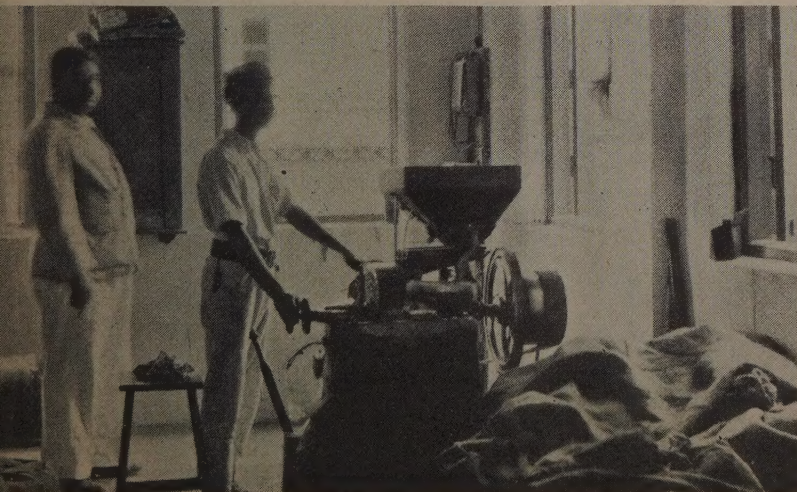
At the time their Synagogue was founded, the community in Rangoon was very small, and it was built by two or three private families, the Government giving the land for that purpose. It is now in charge of a committee of five Trustees, who hold office for five years, being elected by ballot in accordance with the scheme framed by the High Court of Burma. The trustees control the entire management of the Synagogue as well as all the Trust funds in Burma and comprise a President (now Mr. Charles S. Joseph), an Hon. Treasurer, an Hon. Secretary, and two others, and also have the management of the school. The president also acts as superintendent of the school, which is inspected by the inspectors of the Education Department of Burma just as any other recognized school in the country.

The community has one Minister,



The synagogue at Rangoon

who came from England to take up this position, and a Chazan. The former conducts the service on Saturdays and holidays, is in charge of the Sephorim, is a qualified Mohel, blows the Shofar and occasionally gives a sermon. The Chazan reads the prayers on week-days, there being a service every morning and evening. On Saturdays the average attendance is 100 and on week-days 30. The system of calling up people to the Torah is somewhat different from that prevailing in Western countries, for in Rangoon every man receives his turn all the year round, except on Festivals and Rosh Chodesh, when the honors are sold by auction by the Chazan, this taking place on the same day in the case of Rosh Chodesh and a month before in the case of Festivals. The Synagogue's income from this source is, on an average, 5000 Rupees a month. There is no other Synagogue in Burma, but services are held in Mandalay on holidays, Sephorim being sent up from Rangoon especially for this purpose. There used to be a



The special mill for making matzos on the synagogue premises



Interior view of the Rangoon synagogue

fair number of Jews in Moulmein, but they have dwindled in number in latter years. There is, however, a Jewish cemetery there as well as in Rangoon, Mandalay, Bassein, and Thayetmyo (about three hundred miles from Rangoon).

The teachers at the Jewish School in Rangoon are all ladies with the exception of two Hebrew masters from Baghdad. Hebrew is taught every day for half an hour, but the majority of the parents — at least those who can afford the outlay — have a private Hebrew teacher to teach their children at home before or after school hours. Instruction at the school is in English, Burmese being the second language.

Musmeah Yeshua is considered a wealthy synagogue, as it has an income from properties and Oleam sales amounting to about 60,000 Rupees a year. This is distributed as follows: payment of Government tax on buildings, upkeep of synagogue, including salaries, upkeep of the school, and payment of monthly contributions for the Jewish poor in the city. From what the writer has been so far able to ascertain in his travels in the Orient, this congregation is the only one in the East that spends its income in this manner, the others — Bombay, Calcutta, and other places—accumulating their incomes or at least a good part of them. Pecuniary assistance is also rendered by the Synagogue Trust to widows, old and sick people, and those requiring help to return home to Baghdad and elsewhere.

The Trustees of the Synagogue provide the community with all its needs in Matzos, those able to pay paying what they can, others receiving what they require free of charge. No inquiries are made as to the means of any party asking for

Matzos, and there is no hesitation in supplying anybody and everybody with what he or she asks, payment in no instance being insisted upon. This applies also to the Jews living in Burma. The Synagogue sends a man once a year up-country to buy the necessary wheat. This is kept on the Synagogue premises in tins for one year before it is used; then it is ground in the synagogue mill kept for the purpose and baking is started about three weeks before Passover.

The social life of the Jews in Burma is very quiet and is mostly confined to their own homes. The majority in Rangoon live in flats, which they rent, and a visit to their homes convinces one that they prefer cleanliness to spending money on luxuries. The majority dress in Western style of attire, whilst a few go about in long white robes and caps of a similar type. They have a fair knowledge

of English and also speak Arabic and Hindustani as well as Burmese.

For their meals the majority of the Jews of Burma prefer Eastern cooking to Western, chicken, rice, curry, and similar dishes being popular. Chicken is eaten more than meat, as in the first place they are more used to it, and secondly, they cannot buy mutton from the market as they no longer have a kosher meat stall there. Sometimes, however, a sheep is sold privately and killed by the minister, who acts as the Schächet.

In Rangoon one finds collection boxes of the Keren Hayesod in almost every Jewish home and shop. There is a committee attending to Zionist affairs, but it has not been active during the past few years. Delegates from Zionist headquarters visit Rangoon every two years, so was told, and on their last visit they collected 6000 Rupees. The Jews of Burma have little contact with the outside world, and any question or doubt concerning the Mosaic Law is referred to Jerusalem or to Baghdad and occasionally to England too.

There are three Jewish Honorary Magistrates (corresponding with our Justice of the Peace) in Rangoon, which may be regarded as quite a distinction considering the small community the Jews of that city constitute. There are a number of European Jews in Burma, several holding very high positions in the Judiciary as well as in the Indian Civil Service, but they do not associate in any way with the other Jews, perhaps — as one party explained to the writer — because they do not understand their ways, their style of praying and way of living.



The place for washing the hands at the entrance of the synagogue at Rangoon

Will the Yeshiva Create An American-Jewish Ghetto?

By RABBI LEON SPITZ

IT is not at all easy to tell whether the Yeshiva, or Jewish Parochial School, in America is making headway or losing ground, for Yeshivas seem to come and go with almost parallel regularity. In any event, Jewish hopes, Jewish energy, Jewish money—and, what is even more significant, Jewish adjustment to American surroundings—are involved. And, despite the fact that the entire country cannot, at the present moment, boast of even a dozen full-fledged Yeshivas, the problem which is presented by this phenomenon is serious enough to be reckoned with. It should be adequately considered from several angles; the pedagogic, the Americanization aspect, the Jewish nationalistic viewpoint, the social reaction—all important phases of Jewish life.

It should be made clear at the outset that the term Yeshiva is really a misnomer and does not actually connote that which it is meant to evoke for the Jewish public. The Yeshiva in Eastern Europe was really to all intents and purposes a Talmudical College, and nothing else. Not every student graduated and not every alumnus was ordained to become a Rabbi. Many became *Shochetim*, and others even *Shamoshim*, and very many more, the vast majority, as a matter of fact, simply went home to take their places as cultured *Bala-batim*, learned business men. With very rare exceptions, Talmudic study filled out the entire curriculum, and no Jewish secular knowledge was permitted, not even the study of Jewish philosophy, or Jewish history, or literature. It was a collegiate, theological institution.

There are to be found in America, too, some few such academies, such as The Rabbinical College or Isaac Elchanan Theological Seminary at New York, the Beth Midrash Latorah, at Chicago, and several less important Yeshivas at Cleveland, Boston, and in a few other Jewishly populated centers.

But the rank and file of Yeshivas into which orthodox Jewry pours its substance, and on which it lays the burden of its spiritual hopes, is the elementary Jewish Parochial School, which draws its inspiration from the Catholic Parochial School system. It invites the child from kindergarten age and it combines his

Jewish and general instruction. From a pedagogic standpoint there is gained a harmony of atmosphere, and a completeness of curriculum. There is no question but that a much more intensive Jewish training results, and that a genuinely Jewish spirit is fostered in the minds and hearts of the youngsters.

And yet, there are some serious objections to be considered. It is impractical to make comparisons with similar systems in Eastern Europe, where the so-called minority nationality rights are supposed to prevail. In countries such as Poland, Lithuania, and Latvia, one must realize, Jewish civilization is superior to the culture of the environment, and Jewish communities are compactly Jewish and practically autonomous religiously. This is not at all the aspect of affairs in American Jewry, where the Jew may be said to be segregated only at some of the very largely populated Jewish centers. And even in East European communities where the administration of the Jewish schools is superior to that which prevails in the general schools, there is always the very serious drawback of a fluctuating budget, and the inner quarrel between Zionist and Mizrachist principles, and the language question—Hebrew or Yiddish.

We cannot even draw a close parallel between the American Jewish school system and that of Eastern Canada. The Province of Quebec has the bi-nation problem, the French Catholics and the English Protestants have been pursuing their separatistic educational paths since almost time immemorial, and the Jews have been included for school purposes among the Protestants. The significant feature in that situation is that the state forcibly collects the school taxes and turns it over to the respective school boards and that if a Jewish parochial system were created, it would be treated in a similar manner. It is quite clear that we are dealing with a radically different situation in the States, where it would be in vain to count on governmental intervention to this end. The principle of the Separation of Church and State is too much imbedded in American soil. The problem of budgeting the Jewish Parochial School looms very big indeed, and with adequate reason.

And even in Canada, many years of struggle have not as yet brought any concrete results.* Jewish opinion is hopelessly divided, the language question—Hebrew and Yiddish—will not be so easily settled, nor will the curriculum be acceptable all around. Already both Catholic and Protestant hostility has been aroused and pretty generally voiced.

American experience with the few existing Yeshivas has already been invariably unsatisfactory. The interested directors should be praised for good intentions, but they are, in practically every case, temperamentally and in every other way unequipped for their task of administration. The buildings and the surroundings are physically repulsive. The average child is not attracted by the school, and only strictly orthodox parents are willing to send their children. The budget is a precarious thing, the salaries of the teaching staff are always in arrears. The institutions live from hand to mouth, and are daily facing foreclosures. They are supported by incessant appeals for public charity. Under such circumstances no educational system can endure and make any sort of progress.

We have all those difficulties which the European and Canadian Jews must encounter to contend with, but, in addition to all this, we cannot count on a subvention from municipal or state taxes, to which they have title. But, what is even much worse, we must not lose sight of the fact that the American public in general is prejudiced against the separatistic tendencies in American life, even against the Catholic parochial school. The prevailing sanction here is clearly that the school is the foundation of American democracy.

There are those who maintain, with at least a semblance of logic in their contention, that a Jewish parochial system, even if it would succeed in overcoming the setbacks of budget, language, theological differences between reform, orthodox, and conservative, etc., etc., would still harbor two very serious objections. It would tend to create a Jewish spiritual Ghetto of its own momentum, and it would set the Jew off from the American world. Anti-Semitism, unemployment of Jews, prejudice—these are but several of the outstanding perils of a Jewish Parochial School System in American Jewish life.

* Since this article was written, the separate Jewish Schools idea has been given up in Canada.—Error.

Secretaries to Senators

By DAVID SCHWARTZ



MAURICE PASCH

THE President has his Secretaries of the Cabinet. The Senator, too, has his Secretary, though he is not dignified by any cabinet portfolio. He acts, however, in the same relation to the United States Senator as does the Cabinet to the President.

He has a ghost-like existence. Everywhere his hand is felt—often the speeches of the Senator are written by the Secretary—not infrequently, the policies of the Senator are the policies first formulated by the Secretary—yet he goes about in anonymous obscurity—unwept, unhonored and unsung.

Years ago, men like Thomas Jefferson and Daniel Webster replied in their own handwriting to every importunity or inquiry of one of their constituents. Today, even the Senator's Secretary cannot attend to a fraction of such correspondence. A great deal of this devolves indeed upon the secretary to the Secretary of the Senator. So complicated has life become.

In choosing his Secretary, the Senator therefore must be very circumspect. The man so chosen must in reality be almost fit to step into his own boots so far as the actualities of the position are concerned.

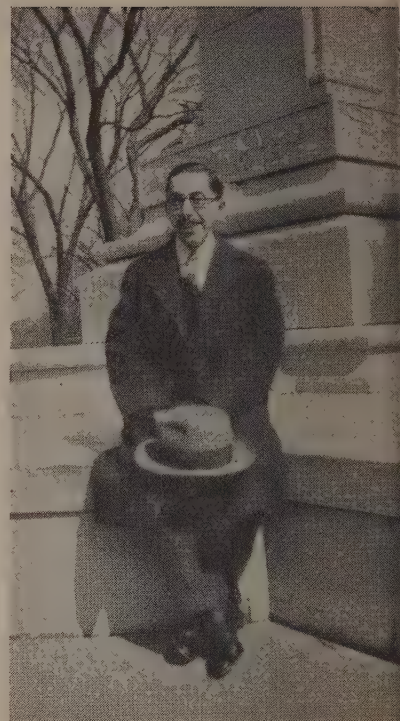
Today, we have not a single Jew in the United States Senate. But there is some compensatory satisfaction in the number of young Jews who occupy important secretaryships. The Senator from New York,

Mr. Wagner, employs as his private secretary Simon H. Rifkind. The Senator from Wisconsin has as his secretary Maurice Pasch, of New Holstein, Wisconsin. Any number of other prominent officials employ Jewish secretaries—such a man as Justice Stone of the Supreme Court may be cited as an illustration, and Justice Holmes until recently also employed a Jewish young man.

Rifkind has been with Senator Wagner some six years. He was in the graduating class of Columbia University Law school when Senator Wagner, casting about for a secretary, heard of Rifkind's brilliant record and invited him to become a member of his official family. Before entering the Columbia Law School, Rifkind had graduated with the degree of bachelor of arts from City College, with Phi Beta Kappa rank. At the Law School of Columbia University, his scholarship was no less exceptional. He was given a fellowship in research in Legal Economics and was the first member of his class, after graduation, to be honored with the acceptance of an article for publication in the Columbia Law Review.

Joined with his legal and general cultural attainments, Rifkind has the right to boast, if he were so disposed, of splendid Jewish attainments. He can speak, read, and write Hebrew. In fact, he was for some years—although he is now only thirty—a teacher of Hebrew in some of New York's leading Talmud Torahs.

As a youngster, he studied at the Rabbi Jacob Joseph Yeshiva and finished off that training with courses at the Teachers Institute. Equipped thus for teaching Hebrew, he taught for some time at the Downtown Talmud Torah, and later was principal of the Hebrew School of Temple Bnai Israel, Riverside Drive and 149th St. For a time he was also very active in Young Judaea work.



SIMON H. RIFKIND

Rifkind hesitates to talk about himself. One may easily discern that this is not due so much to false modesty, as to the feeling that some might erroneously attribute to him credit which, he feels, should go to his employer, Senator Wagner. Rifkind entertains a very high opinion of the New York Senator, and that the latter reciprocates with an equally similar high regard for his secretary is evidenced by the fact that Senator Wagner has made Rifkind a partner in his legal firm, which is now known as Wagner, Quillinan, and Rifkind.

As a member of this legal partnership, Rifkind has participated in some of the most important recent litigation in New York.

Rifkind has a deep interest in sociological questions. His general attitude towards social problems has been well described as "liberal but not wild." Of late, he has taken, in particular, a great deal of interest in the question of unemployment insurance, and has helped Senator Wagner in formulating his programs on that issue.

I asked Rifkind just what was his part in formulating the legislation which Senator Wagner has fathered. He replied after much hesitation that he could not himself tell just where the Senator's part ended and his be-

an or vice versa. They look upon social and political problems in much the same light and so their minds easily work together. Perhaps the most distinctive part of Rifkind's work, I should presume, is the scholastic contacts. Whereas Senator Wagner is more a graduate of the proverbial school of "hard knocks," Rifkind brings the academic aids which his scholastic training has afforded him. Thus, the two rather supplement each other.

Answering the query as to whether he had any personal ambitions in politics, Rifkind replies: "If I have, I suppose they must be dormant."

Not far from the office of Senator Wagner is the office of another Senator, who represents a slightly more radical school of thought than the New York senator—Senator La Follette. If you walk into La Follette's office, you will see sitting at the desk a young fellow, brunetish looking, bright eyes, clean cut. If you have seen the picture of Senator La Follette, you will likely go up to this young man and say—"Hello Senator." And then the young man will chuckle, as you discover that you have mistaken the secretary for the Senator. For Maurice Pasch, La Follette's secretary, has a decided resemblance to the Senator from Wisconsin himself.

There is another resemblance between the Wisconsin senator and his secretary: both are the youngest in their respective fields. La Follette is the youngest member of the United States Senate; he is in his early thirties. Pasch is the youngest secretary of a senator; he has just passed his twentieth milestone.

Pasch comes from New Holstein, Wisconsin—about eighty miles north of Milwaukee. Most everybody out in New Holstein is engaged in dairying—and Jews are few and far between. In fact, to be perfectly accurate, the total Jewish population of New Holstein, until recent days, consisted of the Pasch family. Manifestly, Jewish educational facilities were virtually non-existent, so the parents of Pasch sent him for some time to Sheboygan, Wisconsin—about twenty-eight miles distant, where Pasch acquired the rudiments of Hebrew learning.

Despite the aridity of his Hebrew environment, Pasch, when he came to the University of Wisconsin, managed three times in succession to win the B'nai B'rith Hillel Foundation essay prize.

Pasch was a student of a class of which Phil La Follette, the present Governor of Wisconsin, was instructor. Pasch became enamoured, he confesses, of the future governor, and when Philip La Follette threw his hat into the political ring, Pasch

grabbed his own hat and went to see young La Follette.

Philip La Follette greeted him. Pasch was rather shy. Nervously he fingered his hat: "I'd like to help you in your campaign—ahem, I don't want any compensation—no compensation except the feeling that I am doing something that may modestly contribute to your election."

La Follette smiled: "When can you start?"

Pasch: "Immediately."

La Follette: "Be down here at 10 in the morning, prepared to tour the state with me."

The next morning, Maurice Pasch, seated in Phil La Follette's car, began the campaign tour of the state, which was to result in a sweeping victory.

When the votes were counted, Pasch was elated, but he stayed away from La Follette's quarters.

Finally, Governor La Follette sent for him. "Why do you make yourself so scarce around here?" asked the Governor.

Pasch finally blurted out that he was afraid his presence after the election might be taken to indicate that he wanted something for himself—that he wanted nothing and was very happy already with what he had got—just the experience and satisfaction of having done "his bit."

But Governor Phil La Follette insisted that Pasch become his assistant secretary.

The Truth About Hans Herzl

FOR years before his mysterious suicide a year ago, and ever since, the only son of the great Theodor Herzl was an enigma in Jewish life. His obscurity, his reticence, his conversion to Catholicism, and finally his tragic death by his own hand all stimulated the public curiosity, and dozens of articles about him appeared in the press. His close friends, however, stunned at Hans's suicide, were silent. Little of the vast amount of material printed about him was authentic.

The B'NAI B'RITH MAGAZINE, therefore, is glad to announce that it has the honor to present to its readers next month the first of two articles by Joseph Leftwich, telling the truth about Hans Herzl. Mr. Leftwich, the London editor of the Jewish Telegraphic Agency, was an intimate friend of Hans Herzl for the seven years preceding the latter's death. His first-hand information is accompanied by authentic photographs and letters in the handwriting of both Hans and his illustrious father, and most of this material has never been printed by any other publication before.

"Only the La Follette boys would have done anything like that," says Pasch, recalling the incident. "I owe it all to them." If you will let him, Pasch will talk without interruption for two hours on the "La Follette boys." They are the last word—the *ne plus ultra* for him.

Some time later, Senator La Follette's secretary in Washington developed a nostalgia for Wisconsin, and Pasch was offered the opportunity of going to Washington and taking the place of "Bob's" secretary and letting the Senator's secretary come to Madison and take his place with the Governor.

The swap was made. So now at Washington, Pasch handles the office of the Senator, and at night is completing his law studies. Some day he intends to return to Wisconsin and looks forward to a political career. Indeed, it is said, that were it not for his youth, he would already have received a nomination for the legislature.

Pasch tells an amusing incident that harks back to the time when he was shifted to Washington.

"Governor Phil," said Pasch, when asked if he desired to make the change, "I'm in an awful dilemma. I hate like old Nick to leave you, but . . ."

"But what?" asked the Governor.

"But I'd like to see Washington."

"Well, go ahead," said the Governor. "Yes, you better go . . ." and then he chuckled, "if you don't, I'll soon have to start a synagogue of my own in Madison." The Governor was referring to his very numerous Jewish associates.

Pasch is enthusiastic about his post. He believes that Senator La Follette will some day be President. The trend of the times, he will tell you, is all in the direction of the growing strength of the insurgent block and Senator La Follette is the recognized leader of this block.

He agrees with Uncle Sol Levitan, the Jewish State Treasurer of Wisconsin, in that respect. Recently, there was some talk in the newspapers of grooming La Follette for President. When Uncle Sol saw these newspaper references, he sat down and wrote the Senator a letter. It was something to this effect:

"Dear Senator:

Of late I have seen many references in the newspapers booming you for President. I want to tell you that when your father ran for President I went all over the country speaking for him—and he told me that if he was elected, he would give me the ambassadorship to Jerusalem. I want to tell you, that I will hold you, as his son, to that promise.

Yours.

Sol."

Jewish Schools in America

By DR. EMANUEL GAMORAN



ONE of the most fascinating studies for the student of American Jewry is that of its various groups and parties, their outlook on Jewish life and the schools which they have evolved. Close to a quarter of a million Jewish children are to be found in American Jewish schools at any one time. What kind of schools are these? To understand this it is important that we know the various groups that constitute American Jewry and their outlook on the problem of the Jewish adjustment to America. Not counting the first wave of Jewish migration which began in 1654 with the coming of the Spanish-Portuguese group, of which only a dwindling minority is now to be found in this country, we may center our attention on the second and the third waves of Jewish migration.

The second wave of Jewish migration was from Germany. It began about 1848 and continued up to about 1870. The influence of the political Liberalism in Germany of 1848 stimulated these newcomers and prepared them for intelligent participation in the political and civic life of America. This group brought with it the movement for religious Reform which had started in Germany and is now represented by Reform Judaism in America.

The educational institution which Reform Jews developed in this country for the training of their children is the Sunday School. As its name indicates, it is, as a rule, in session once a week on Sunday mornings from about one and a half to two and a half hours. Its curriculum consists of Bible, history, the Jewish religion and its customs, Jewish current events, singing, and Hebrew. Owing to the limitation of time, as well as due to its outlook on Jewish life, Hebrew does not occupy a central place in the curriculum as it does in other schools described below.

There is a tendency, however, in the ranks of the Reform rabbinate to substitute for the Sunday School a week day religious school in which the children will come at least one day additional to Sunday and possibly two days. By now nearly twenty per cent of the schools connected with the Union of American

Hebrew Congregations meet also on other days than Sunday.

The most important wave of Jewish migration to this country began in the 80's of the last century when hundreds of thousands of Jews were driven by social and economic restrictions and by pogroms in Russia to seek a new home. Eastern European Jewry thus constitutes the bulk of the Jews in America today. This group, the largest and, from a Jewish cultural point of view, the most influential on the American scene, may be divided into three sub-groups in accordance with what constitutes their point of emphasis in Jewish life. The first of these is the Orthodox group which considers religion the center of gravity. The educational institutions which this group has developed are chiefly the Talmud Torah, though a few support the parochial school. The curriculum of the Talmud Torah generally consists of Bible, Introduction to the Talmud, Post Biblical Literature, Jewish history, the Jewish religion, and Customs and Ceremonies, while Hebrew is, as a rule, given a central place and taught with far greater intensity than in the Sunday School. In accordance with the outlook of its supporters, the curriculum stresses the literary tradition and refuses to make any serious adjustments to the new environment. The school is supplementary in the sense that it assumes that the children will attend the public school during the day but will come in the late afternoon, after public school hours, to continue their Jewish religious education.

Closely allied to Orthodoxy, at least from the point of view of its outlook on religion, is the so-called Conservative group. The Conservative Jew has so far not yet formulated a definite and consistent outlook on American Jewish life. Unlike the Orthodox Jew, however, he is willing to make compromises with the environment, applying the conception of *functionalism*. He tends to discard those observances which cannot possibly *function* in the new environment. Unlike the Orthodox Jew, however, who places the center of gravity on the maintenance of the traditional Jewish law, the Conservative Jew attaches far more importance to the living Jewish people. The educational institution which

the Conservative Jews have developed is the week day congregational school. The curriculum is very similar to that of the Talmud Torah except that it is not as intensive.

If we are to consider both the Orthodox and the Conservative groups those who emphasize religion as the center of gravity, we may contrast them with the Zionist group. The central attitude of this group is that the Jewish people are a nationality possessing a common history and literature and ceremonials, in short, the bearers of a distinctive culture. Though religiously Zionists will be found in the ranks of Orthodoxy, Conservatism and Reform, educationally speaking, they should be considered as a distinct group because their ideology has been responsible for the creation of a definite educational institution, namely, the Hebrew School. The curriculum of this school does not differ much from that of the Talmud Torah but it makes the Hebrew language and literature the center of gravity, it stresses the teaching of Hebrew as a spoken language and, in other ways, affects the entire spirit of the school. This outlook found its educational representation in the National Hebrew School in New York.

The next and the last group may be best described as the labor group. This group consists mostly of Jewish factory workers and laborers who have found in this country not only a haven of refuge from political persecution but also a wonderful opportunity to give free expression to their social economic idealism and to their desire for industrial democracy. The Jewish problem appeals to them as a matter of justice, although a small number are sufficiently radical in their outlook to be opposed to all nationalism and, consequently, also to Zionism. Jewish labor in America has developed an intensive social life, and through its unions and literary and dramatic clubs carries on an intensive educational activity in Yiddish. Yiddish with this group is not merely a language of speech but also a means of raising the cultural level of the masses. The Yiddish press, the Yiddish theater, and the various publishers are instrumentalities for developing Jewish culture. Educationally, the group has developed the Volks-

chule, a week day supplementary school in which the language of instruction is Yiddish. There are several types of Yiddish schools now extant in America. The largest number are those organized by the Workmen's Circle. The language of instruction is Yiddish, but some of these schools give a prominent place in their curriculum to Hebrew. The Jewish Teachers Seminary in New York is their leading national institution. The common denominator of all the Yiddish schools is the stress given to the Yiddish language and literature both as a means of developing on the part of the young an intelligent understanding of the life about them, as well as a means of arousing within them an appreciation of the ideals of social justice and sympathy for labor. Religion as a distinct subject is not taught.

It is of utmost importance that the reader understand these classifications to be, in no sense, mutually exclusive. An Orthodox Jew may be a devoted Zionist and may have a radical outlook on economic questions. The same applies to some Reform Jews. In fact, all the groupings overlap.

The latest studies available concerning the Jewish population in the United States (1927) shows that it is 2,228,000. Of this total 4,077,042 live in 871 communities having in one form or another permanent Jewish congregations. Of the 871 communities 854, in other words, 98 per cent, have school organizations. In 1927, 17 had congregational school societies while 97 had non-congregational school societies. Only three communities reported parochial schools. It is interesting to note that the great majority of Jews of America are apparently committed to a form of Jewish education which is supplementary to the public school but does not replace it. The percentage of Jewish children found in parochial schools is exceedingly small, less than one-half of one per cent of the total Jewish child population in the United States.

In accordance with Dr. Linfield's study, the communities had a total of 1,754 societies maintaining Jewish schools; 1,481 were congregational schools, 261 non-congregational schools and 12 were parochial schools. If we leave out of account the parochial schools, the number of which is very small, we may say that 84 per cent of the school societies were congregational while 16 per cent were non-congregational. Fully 841, or almost one-half of the total number of societies, reported that they maintained week day schools. An additional 450 maintained both a week day school and a Sunday school, thus bringing the total of societies maintaining week day

schools to 1,291; 451 maintained Sabbath Schools only. Thus the figures at once show two definite and interesting tendencies in Jewish religious education. First, there seems to be a tendency for congregational organization. In fact, studies in individual communities in recent years do show a growth in the number of congregational schools. The second tendency is that the Jews of America favor week day religious education. While they feel that they want their children to attend the public school and to come in contact with their non-Jewish neighbors in a school which is symbolical of democracy, they want, at the same time, to supplement the secular education with a Jewish education given after public school hours. As we shall see later, they are spending huge sums of money annually in order to accomplish this purpose.

The facts available for the year 1927 also give us the number of pupils enrolled in Jewish elementary schools. They are 249,409. Almost four-fifths of these were in congregational schools while one-fifth were to be found in non-congregational schools. Only 3,697 attended parochial schools. That American Jewry at present prefers week day religious instruction is also evident from the fact that of the total number of Jewish children found in schools, 135,812 attended week day schools while 109,900 attended Sabbath schools. Approximately 55 per cent of the Jewish children in America attended week day schools.

Estimating that there are about 845,000 Jewish children of elementary school age in the country, we may say that approximately 30 per cent of the Jewish children are found in Jewish schools at any one time. This does not mean, however, that 70 per cent of the Jewish children do not receive a Jewish education. Quite the contrary is the case. Owing to the fact that children are constantly entering and leaving our Jewish schools, the best estimates available at the present time show that 75 per cent of Jewish boys and girls receive a Jewish education in a Jewish school at some time. To this we may add another 7 per cent who receive Jewish education in some other form, thus making a total of over 80 per cent of the Jewish children in America. If we bear in mind the fact that Jewish immigration to this country was concentrated relatively within the thirty-five years from 1880 to 1915, and that hundreds of thousands of human beings had to make a completely new adjustment in their economic and social life, we can appreciate how difficult it was for American Jewry to provide for the education of its young, and why, with all the efforts made thus far, so

many boys and girls are still without a Jewish education.

The same study made in 1927 showed that there are 912 youth organizations in the United States. Fully 428 of these (46.93 per cent) were Junior Zionist organizations. Forty were young people's groups affiliated with congregations, while 83 included other societies such as college fraternities, independent youth clubs and other university organizations.

In addition to the above young people's groups connected with the congregations, there were 1,389 Hebrew (societies) organized for the study of the Bible, Mishnah and Talmud and allied works. It is significant that more than half of these groups (53 per cent) were in New York City.

In addition to formal education given under the auspices of the school or the congregation, the Jews of America are organized into a host of societies for educational recreational purposes such as Young Men's and Young Women's Hebrew Associations, centers, institutions, settlements, and so on. The extent of educational activity carried on by these varies both with the community in which they serve and with the personnel in charge.

Besides these forms of extension education, it should be noted that under the auspices of various national organizations extension work and in some cases even intensive work is carried on among the Jewish students at various colleges and universities. The Jewish educational pyramid will be completed if we remember that the eleven largest communities containing altogether a Jewish population of 2,911,000 reported 19 schools for the training of Jewish teachers with a total enrollment of 2,405 students. This does not represent the total effort at teacher training in the country, for many smaller communities have organized normal classes or teachers' discussion groups which meet regularly under the supervision of a rabbi or other educator.

We also have by now (1931) a graduate school for Jewish social work located in New York City and five Rabbinical seminaries, three in New York, one in Cincinnati, and one in Chicago.

For elementary education the Jews of America spend annually \$9,000,000. This figure does not include the educational work of the Synagogues, of the secondary schools, the adult religious work in teacher training institutions, work with university students, etc. If we were to add these expenditures to the above the sum would reach close to thirty million dollars annually.



The late Dr. Hugo Preuss

A HUGE throng in Berlin in August celebrated the twelfth anniversary of the constitution of the German Republic. Special ceremonies were held.

The late Dr. Hugo Preuss, German Jewish statesman, is now generally recognized as the author of this constitution. He received his education at Berlin and Heidelberg, and began his career as a member of the faculty of the University of Berlin. He came to the attention of political leaders of Germany when he began writing on German state problems. After the abdication of the Kaiser, Dr. Preuss was associated with the late Friedrich Ebert, first president of the republic, and was later named Minister of the Interior. In the summer of 1919, however, he resigned from the cabinet because of his differences with his associates on the signing of the Versailles treaty.

A BUST of the late Hugo Preuss, Jewish minister of the interior and author of the constitution of the German republic, will be placed in the Reichstag. The bust will be provided by the State Party which now includes the Democratic Party, of which Preuss was a member.

UNIQUE on the Pacific Coast is the Children's Synagogue in San Francisco. As its name implies, children conduct regular services on all occasions for a congregation of children.

From seven years of age upwards, boys and girls participate in the ritual. Services are held on Sabbath eve and morning, and on all the Jewish holy days and festivals. The institution is conducted under the auspices of the Jewish Educational Society, an agency of the Federation of Jewish Charities.

A CROSS-SECTION

A TRIBUTE to Jewry was paid by representatives of many Gentile faiths when the Fellowship of Faiths celebrated Rosh Hashonah at the Madison Avenue Methodist Episcopal Church in New York City September 13.

The Fellowship of Faiths, of which Dr. Robert Norwood is president and of which Mr. Kedar Nath Das Gupta is General Executive, initiated this tribute by the non-Jews to the Jews last year, with a celebration which took place at the Grace Episcopal Church, New York, where for the first time in history, Christians, Moslems, Hindus, Sikhs, and other faiths rendered expressions of appreciation of the Jew.

At this year's celebration, Bishop Francis John McConnell, president of the Federal Council of Churches of Christ in America, spoke for the Protestant Christian Community; Colonel William J. Donovan expressed the Catholic sentiment; Syud Hossain, the Moslem Nationalist leader, spoke for Islam; Swami Bodhananda, head of the Vedanta Society, spoke for Hinduism; and Rabbi Israel Goldstein, of Congregation B'nai Jeshurun, gave the Jewish response to the tributes. Mr. George Gordon Battle presided.

At the same time, similar celebrations were held in Philadelphia, Baltimore, Washington, Boston, Chicago, and London, England, the European headquarters of the Fellowship of Faiths.

THE Jewish New Year was inaugurated with bloodshed in Berlin, Germany. As the Jewish worshippers left their temples and synagogues on the second day of Rosh Hashonah, organized Nazi forces, concealed in side streets, rushed forth, and with cries of "Down with the Jews! Germany awaken!" fell upon the helpless crowds and seriously injured scores of men and women, young and old. Police arrived after the pogrom had ended. Fifty Nazis were arrested. In the future, synagogues will be given police protection in Berlin.

"THE sudden crisis that has come about in our religious life is in a great measure due to the fact that we built our institutions on unsound foundations," declared Rabbi Nachman H. Ebin at the opening session of the third annual convention of the Rabbinical Association of the

Rabbi Isaac Elchanan Theological Seminary in New York City. "We relied largely upon the support of individuals, while the masses were overlooked. We must start a systematic campaign against the spiritual depression which is creeping into our religious life. Let us at the very outset voice our indignation and protest against those who wish to see Judaism retarded, synagogues vacated, yeshivas and Talmud Torahs closed until, as they say, times will improve."

THE *Jewish Daily Forward* recently pointed out a classical case of "glass houses." A member of the Polish Embassy to Washington delivered an address at the Williams-town Institute, Massachusetts, in which he excoriated Germany for its ill-treatment of the Jews, and praised Poland for its "fair and friendly" attitude toward the Jews.

"Excellency," said the *Forward* editorial without bitterness, "you are sitting in a glass house."

IN Budapest, it appears, anti-Semitism is legal so long as it is "scientific." An author, Ladislaus Levakovich, who had long been agitating against the Jews, was arrested on charges of anti-Semitism, but freed when the court ruled that scientific anti-Jewish agitation was no offense.

THE annual Austrian swimming meet had to be postponed because among those selected to represent the city of Vienna were two Jewish stars, members of the Hakoah swimming team which brought great distinction to Austrian sports. The meet was to be held at Linz, but when the Linz team heard of the two Viennese Jews, it refused to compete.

JEWISH students of Roumania who fled the numerous clausus act in their own country and entered French universities, will meet the same fate in their new land, as the result of a new decision of the ministry of education of France. Roumanian medical students in French schools will no longer receive state certificates of doctorate. They will receive only a certificate stating that they have completed their studies. But this certificate will not entitle them to take the annual examination for a state certificate to practice in France.

F JEWISH LIFE

DR. Nahum Sokolow, newly-elected president of the World Zionist Organization, will visit the United States soon with a large and influential delegation of Zionist and non-Zionist leaders. This was decided at a recent two-day meeting of the Executive in Zurich. It was further decided that special efforts at fund-raising be made in the United States, Canada, South Africa, and Holland.

THE famous Lubavitcher Rebbe, who visited the United States a year ago, has moved permanently from Riga to Poland at the request of his Polish followers.

DR. Chaim Weizmann, former president of the World Zionist Organization, will go to South Africa in December to aid the drive there for the Keren Hayesod, the chief financial instrument of the Jewish Agency. Meanwhile, a great deal of curiosity is being expressed as to whether Dr. Weizmann will run for the British Parliament. The invitation to do so was extended him by the British Labor Party. The Zionist Executive definitely denied that Dr. Weizmann would run. The *Manchester Guardian* and practically the entire London press expresses certainty that should Dr. Weizmann become a candidate, he would undoubtedly be elected.

AN intimate Yiddish art theater will be organized in New York, if plans laid recently mature. These plans were formulated by representatives of culture groups, dramatic organizations, Poale Zion societies, and Workmen's Circle groups, as well as a number of Yiddish writers and actors. The venture will be on a co-operative basis.

DR. Josef Patai is the author of a large biography of Theodor Herzl which has just been published in Budapest in the Hungarian language. It is expected that translations of the book into English, German, and French will follow shortly.

AMERICAN Jewry gave \$56,200,870 to Jewish philanthropies here and abroad and to various non-Jewish causes in the year beginning September 1, 1930, and ending August 31, 1931, according to the Jewish Telegraphic Agency survey. The figures are based on individual gifts of \$50,000 or more given to various causes, and on the funds raised and expended by national Jewish religious, educational, philanthropic,

health, and relief organizations. The sum of \$30,335,000 was raised for specifically Jewish causes by the several national organizations, while \$28,865,870 was given for Jewish and non-Jewish causes in individual benefactions, of which \$20,497,120 was contributed to non-Jewish causes.

THE widow of Achad Ha'am, famous Hebrew writer and philosopher, died recently in Haifa. She was buried in Tel Aviv, near her distinguished husband. Her son, Sholom Ginsberg, registrar of the Hebrew University, was at her bedside at the end, having rushed there from Paris.

ALBERT EINSTEIN will return to the United States next month to continue his researches at the Mount Wilson Observatory in California. He will again be accompanied by Mrs. Einstein.

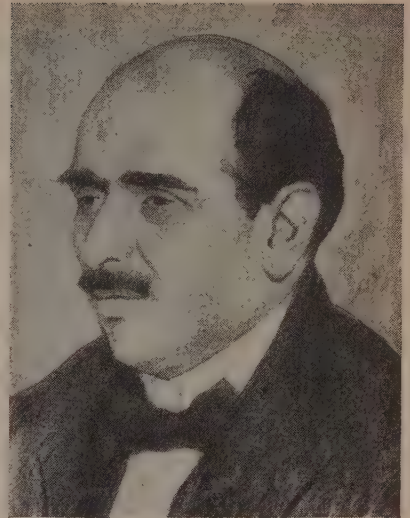
THE Commission on Social Justice of the Central Conference of American Rabbis, headed by Rabbi Edward L. Israel, has issued a stirring call on the Federal Government to institute a program of public works to reduce unemployment. The call is in the form of a pamphlet, issued in connection with the Jewish high holidays.

"We must call upon our Government to launch immediately a gigantic program of necessary public works, far in excess of anything yet proposed," declares the pamphlet. "Three to five billions of dollars expended in this way would mean the physical and moral salvation of millions of lives. Amid the timidity, the inability, or the indifference of private enterprise, the Government must act."

The message also urges the institution of unemployment insurance.

THE Little Theater, of Temple Israel, Boston, has announced a national one-act playwriting contest. Plays must deal with some aspect of Jewish life and must be submitted before January 1, 1932.

MADAMOISELLE MARGUERITE KAHN, of Herrlisheim, Bas Rhin, France, has been decorated by the French government in recognition of her services for the blind soldiers of the east part of France. She is a sister of Arthur and Marthe Kahn of Port Arthur, Tex., and Mrs. Laure Kahn Weil of New York.



JACQUES BIELINKY

THE French Jewish press recently devoted a lot of space to Jacques Bielinky on the occasion of that well-known journalist's fiftieth birthday. Bielinky, who is an occasional contributor to the *B'nai B'rith Magazine*, was born in Witebsk, Russia, in 1881, went unscathed through the Kichineff pogrom of 1903, and was finally forced to flee Russia because of the Czaristic persecutions. He has been living in Paris since 1909, and is a principal contributor to French journals in France, Algeria, Tunis, Salonica, and elsewhere. He has written on many phases of Jewish life.

SO many Jews in South Africa are committing suicide as a result of the economic depression that Jewish leaders are growing alarmed. Long a generous contributor to all Jewish causes, the Jewish community now is hardly able to respond to appeals for its own needs. The South African Board of Jewish Deputies has launched a campaign for \$150,000 to aid the poor Jews of South Africa, for the Board itself is practically penniless.

BECAUSE they could not gain entrance to Polish universities, eight thousand Jewish students who graduated from the high schools of Poland are now studying abroad. Two thousand are in Germany, about four thousand in France, and the rest are in Czechoslovakia, Switzerland, and Austria. During the last six years the number of Jewish students in Polish universities has decreased absolutely and relatively.

Jewish News From Many Lands

By MORRIS GOLDBERG

PROFESSOR C. A. F. Benedicks, of the Metallographic Institute in Stockholm, Sweden, is the co-inventor of a device for utilizing the rays from an electric arc to produce very high temperatures. The apparatus consists of a copper mirror which is able to reflect heat and light rays and concentrate them to a focus whose temperature rapidly reduces platinum and other rare metals to a molten state. This invention will prove of great importance in reducing ores and alloys for industrial purposes. Professor Benedicks was born in Stockholm of Jewish parents in 1875 and later studied physics and chemistry at the University of Uppsala where he received his Doctor's degree in 1904. Professor Benedicks has done much valuable research work in metallurgy for which he received numerous scientific awards, including the Carnegie Gold Medal (1908), the Prix Henry Wild (1922), and the Bessemer Medal in 1927. He is the author of many standard works on the science of metals, and a member of the Swedish Academy of Science.

WHEN *El Tiempo* ceased publication a year ago, the Spanish-speaking Jews of Turkey were deprived of a valuable daily newspaper that served them for over forty years. Now a new bi-weekly, *Boz d'Oriente*, has made its appearance, printed in Judeo-Spanish and under the editorship of Mr. Isaac Algazi. The *Boz d'Oriente* will concern itself chiefly with the political, social, and cultural condition of Turkish Jewry and will continue the policy of the earlier publication. Mr. Algazi will have a staff of distinguished Turkish-Jewish writers, including Mr. David Fresco, former editor of *El Tiempo*, and Moise Bey Dalmedico, well-known journalist. The same journal announces the publication of a volume containing 114 official documents relating to the Jews of the early Ottoman Empire, compiled and translated by the Jewish scholar, Abraham Galante, professor at the University of Stamboul.

AT the recent meeting of the Academy of Sciences of Lisbon, Professor Moises Bensabat Amzalak read a paper in which he urged that free instruction be given to adults in all the higher branches of learning. He pointed out that a Statute of 1851 states specifically that persons desiring to pursue advanced studies may

Mr. Goldberg has selected, compiled, translated, and abridged the news contained in this department from the Jewish and non-Jewish press of all the countries in the world which contain Jewish communities of any size. It is an important cross section of world Jewish activities which are not usually reported by the American Jewish press.

—Editor.

do so free from all financial consideration, provided such persons are approved by the officials of the Academy. This paper was highly praised by the scholars present and unanimously accepted for further consideration. Professor Amzalak was born in Lisbon in 1892 and is descended from one of the earliest Jewish families who settled in Portugal about 120 years ago at the time when Jews were permitted to stay legally in Portugal. Professor Amzalak is the foremost Portuguese authority on National Economy which subject he teaches at the "Higher Institute of Commerce" in Lisbon. He is very active in Jewish affairs and since 1926 has been President of the Jewish community of Lisbon. Professor Amzalak has written a great many works on a variety of subjects, including Jewish-Portuguese history, naval matters, and more recently an attempt to solve the riddle of Christopher Columbus.

"L'AVENIR ILLUSTRE," French-Jewish weekly of North Africa, published recently a scathing condemnation of the French authorities for permitting the degrading housing conditions which exist in the Mellahs, Jewish ghettos of Morocco. The editorial states that no civilized community in any part of the world would consider such places fit for domesticated animals to live in, and yet poverty stricken Jews are forced to exist in these indescribable, unsanitary surroundings. The editor adds most cuttingly: "No, it is not a Jewish problem, it is not even a problem, it is purely and simply a downright disgrace."

MARGHERITA G. SARFATTI, well-known Italian authoress and editor, recently made a tour of Brazil.

She wrote a detailed account of the topography and industry of the country, which was published in the *Nuova Antologia*. Miss Sarfatti is one of the leading supporters of Fascism in Italy and is the author of a biography of Il Duce. A few months ago, Adolfo Wildt, famous Italian-Jewish sculptor who died recently, completed a marble head of Miss Sarfatti, which is considered as one of the best busts produced by this sculptor.

DOCTORS Miguel Adler and Manuel Beltroy, of Buenos Aires, are now engaged on a work that will deal with the history of the Jews in the Argentine. The writers have announced their plans through the press and state that the book will comprise the names of prominent Jews who have contributed to the arts, sciences, and literature of the country. At present there is nothing published akin to this subject, except one volume on the development of the Yiddish press in Argentina, but this does not touch on the wide cultural life which the Jews of this country have helped to advance.

SEVERAL new publications have appeared in Buenos Aires within the past month, which indicates that the Jews are making great progress in literary productions. *Der Yudischer Weg*, edited weekly by T. Gubkin, has national leanings and defends the policy of Dr. Chaim Weitzmann. *Vida Hebraica* is edited by Tobias Bereljeis and printed entirely in Spanish. It defends the interests of the Ashkenazim in the Argentine and has the cooperation of the brilliant poet, Cesar Tiempo. The Jewish culture society "Enrique Heine" has also published a literary journal.

THE Jewish community of Montevideo, capital of Uruguay, recently received permission from the Government to form themselves into an organized group. They thus celebrated the opening of the only Jewish Social Center in this city which was sponsored by the leading Jews of the country. This important function was attended by the President of the Republic, Dr. Terra, together with officials of the National Administrative Council, who expressed themselves favorably toward the friendly activities of the Jews of Uruguay. The first daily Yiddish newspaper, *Der Tog*, has just appeared in Montevideo.



"I don't want you to keep me on the sheet because you need a Jewish by-line writer"

Broadway Vagabond

By ALLEN RIVKIN



HE ringing of the phone disturbed his tranquility. He knocked the ashes out of his pipe, sighed, and reached for the receiver.

"Yes," he said, "this is Baum. Louie Baum is right.

Well, if you put it to me that way, I guess I can't say no, much as I'd like to. Merely for the reason that I don't believe in publicity for that sort of thing. I'd rather send you a check for twenty-five dollars than put a paragraph in my column about it. The column is no place for things like that. Sure, that's a news item. Oh, you've already talked to the City Editor, eh? What did he say? Wanted you to call me, is that

it? All right, I'll do it this once, but for gosh sakes, lay off me with those dead items like giving you publicity breaks for an orphan asylum. Sure, I'm Jewish. Doesn't my name tip you off to that? Of course. I'm as much a Jew as you are, maybe more, but this is a newspaper, not the *Schmoos Gazette*. We need news here. Okay! I'll give you a break tomorrow. Get this, though. You get the publicity break and you get no twenty-five bucks out of me. I knew you'd yell at that. Oh, you want them both? You would."

No one would call Baum exactly *richus*. He wavered at times. This was one of his off days. Only last season it was that he accepted the

publicity directorship for the whole money-raising campaign of a charity institution, put the thing many dollars over the quota, and had a lot of fun doing it. But since then the whole town had been after him to do a similar performance for other social groups. It drove a fellow crazy.

It had been a year since the Applestein job. A funny year, too. When he had finished putting over the Home, he had landed on the New York *Evening Record*, a tabloid newspaper. They wanted him to take the second-string dramatic reviewer's job and cover such openings as occurred in Brooklyn, Astoria, New Haven, and the Bronx.

He didn't mind it. The novelty of seeing a new show glitter every night fascinated him for awhile and then he got sick of it.

He left the *Record* after three months to become the press agent for "Nautical But Nice," a musical extravaganza with plenty of tableaux and no music. He said it was merely a case of "from tabloids to tableaux." Bum jokes were part of his Broadway manner.

Louie Baum had always been part of Broadway. He was born practically on the street, if the Triclinic Hospital (where every bad little gangster goes when he is shot) can be called near Broadway. He had gone to school over on Ninth Avenue and to a *cheder* on Sixty-sixth street, off of Tenth Avenue. The day he was *bar mitzvoh*, his brother, Jake, was rehearsing an eccentric dance bit for the current Music Box Revue. He had walked up his dear old Broadway, from the Battery to Ninety-sixth street, when his rank-thinned company returned from shell-ridden France; and he had attended *yahrzeit* services for his father in a little *shule* right near Herald Square.

He had seen John Barrymore in "Hamlet" and chummed around with Izzy Baline when "Alexander's Rag-time Band" was getting into its stride as an international song success. He was present on opening night of the world's greatest motion picture palace because three months prior to the gala night, he told the publicity director that the place ought to be called, "The Cathedral of the Cinema," although they both had trouble finding out whether cinema was spelled with an S or a C.

He loved Broadway, did this Louie Baum. He knew every crack and crevice of the street which starts in a graveyard and ends in a graveyard. Nights upon end he had gone down to Union Square to listen to the agitators throw their voices against a wall of stone. At noon time he liked to feed the pigeons in Madison Square.

But it was the early morning dawn and the blackness of night hours that always made him stop and gasp with sheer exultation and excitement.

In his youth he merely exclaimed "Gee!" when he looked at the Canyon of stone.

In his middle twenties he turned cynical on the Street and cooked up such phrases as: When a fellow on Broadway pats you on the back, be careful, for he's looking for a place to bury a knife. There are more broken hearts on Broadway than there are in all the heart-balm suits in the country. Etc.

It was after he had gone to the mountains for the summer of his 33rd birthday and written a play

about young people and how they couldn't get married until they had money, that he really found himself. Sitting in front of a lonely log cabin, high in the wood-studded hills with a silvery stream trickling over jutting-rocks below him, he realized that all a fellow needed to love the old Street was to get away from it for awhile. That's what made you hate it, after all. You saw the shriveled orange peels, the same crumpled newspapers, the same shal-low-skinned people, the same cheap perfumed chorus girls—you saw all of it with too much constancy. You lost your perspective, he told his mountain guide who didn't understand a thing he was telling him.

"But you lose more than that, if you're on Broadway too long. I'll tell you what it is," he told him, "it's your love for people. You get in the subway every morning at the same time, and you just go crazy. One night I couldn't stand it any longer and I got out at Columbus Circle, walked over to the park. It was summer time, last summer it was, at that, and the sidewalks were hot, the pavements sticky. Well, sir, the minute I struck the gravel road in the park, I felt like a different person. It was dark, so I laid down on the dry grass where the coppers couldn't see me. You guys in the mountains have a cinch. When you want to lie on the grass, you just go ahead and do it. But it's different in New York. Yeah, you've either got to wait until the cops have gone away or its nightfall." He looked over at his listener and felt a little cheated when he discovered the boy had fallen asleep.

They wanted him to take the "Nautical But Nice" show out on the road, but an offer came from the *Record* to go back on the paper as dramatic reviewer, first class, at good steady money, and he took it. Jake, his brother, said he oughtn't to get away from Broadway like that because a fellow lost his touch by being away, but Louie convinced him that, as a dramatic critic, he'd be in a better position to do something for Jake when he returned from the road.

One day, about two weeks after his return to the paper, the managing editor of the *Record* called him into his office.

"Baum, you're Jewish, of course?" he asked.

"Yes, sir. I'm Jewish. You know my brother, Jake Baum, who owns the 'Nautical But Nice' show, don't you?" Louie asked.

"Yes. Seems to me I've met him somewhere," the editor said.

"But what's that got to do with it, Mr. Magnus?" Louie asked.

"Well, it's a funny situation that

I'm faced with. One of our biggest producers, also Jewish, tells me that you've been knocking his shows. On the other hand, one of our most important advertisers, Jewish, by the way, tells me that he likes your reviews. So I am really in a ticklish spot since I want to please both of these gentlemen by keeping a Jewish boy prominently by-lined somewhere in the paper."

Louie Baum felt himself getting hot under the collar. He lit a cigarette and walked to the window. This was a funny spot to be in. "I don't want you to keep me on this sheet because you need a Jewish by-line writer, Mr. Magnus. I'll tear up my contract if you feel that way about it. If I can't be kept on because of my ability, well, we'll call it quits and I'll leave," he said coolly and quite collected.

Magnus grew alarmed. "Don't get the wrong slant on it, Baum. Of course, I want to keep you because of your ability. No advertiser, big or small, can tell me what to do with my men; but being managing editor in the city of New York has taught me this much: that a Jewish boy should be prominently by-lined somewhere in the paper. McGraw did the same thing when he tried to do something with Andy Cohen. By the way, would you like to do sports?"

"You mean report on framed fights, fixed wrestling matches, phoney ball games and rah-rah football? No, thanks, Mr. Magnus," Baum answered, about to leave. Magnus told him not to get excited.

It was decided, after some wrangling, that Louie Baum would change places with Whitney Williams, Baum to turn over the drama page to Williams, Whit to give Louie his "Broadway Vagabond" column.

He was a little dubious about his new assignment. After all, some darned good men had preceded him, he told Jake over the long distance phone to Minneapolis.

"Listen, Louie," Jake shouted at him, "you be smart. You do something different. You don't pay no attention to those guys who are giving Broadway a black eye, you give it wide open eyes, you—"

"Yeah," Louie yelled back at him, "that's all right for you to say, but people read Winchell every morning and believe him as they do the gospel."

"I know, I know!" cried Jake, "but where they've smeared Broadway with mud, you look for the fertile soil; where they've found gangsters pulling guns out of their pockets, you find Yash Bunchuk pulling a melody out of his heart; where they've smelled nothing but the garbage, you inhale the gorgeous scent of roses."

Louie went back to his hotel that

ight wondering about what Jake had said. Jake was a little of a dreamer after all, he supposed. Jake, the old song-and-dance man; George F. Cohan's first partner; Jake, the surdy-gurdy torch singer; Jake, the impresario of Broadway hits. It was Jake, his brother, telling him what to do. "Why, Jake was dancing in the Music Box Revue the day I was *var mitzvoh*," he said as he got out of the elevator.

The street still talks of Louie Baum's first piece for his "Broadway Vagabond" column of the *Record*. They say that Baum is a bit of a dreamer, a press agent who is writing poetic lyrics about the Street he loves. But that's another story.

After the campaign manager for the Jewish Orphan Asylum called him, he looked through his notes for the day. There was a tip-off from an unknown writer that American Skyline would be a good buy when it reached 12, which would be next Monday at 11 a. m. Here was a telegram from "Subscriber" which said that John and Emma Stein would have it Reno-vated soon. Under the pile at his left was a note on scented paper asking him to a literary tea. The usual run of things, he sighed. Stock tips, divorce gossip, boring teas—was Jake wrong, after all, about Broadway? Weren't Winchell, Hellinger, and Sullivan right after all? Broadway—a bleeding heart for every cobblestone, an empty purse for every empty mind; Broadway—a long lane of short careers; Broadway—a modern Lysistrata where the given was mightier than the sword; Broadway—the Babel of today, the smoldering ruins of Rome tomorrow? Jake, the dreamer? Jake should have his head examined, Louie said to his pipe as he repacked it. Jake must be nuts.

He was getting stale, he told himself. He wished he was back on top of that tree-packed mountain again with the guide boy falling asleep to his stories about the tender Street of his affections. He reached for the telephone book and looked up an address. An address he had almost forgotten.

"I'm going out for some human interest copy," he told his secretary. "I'll be back before seven, if anyone wants to know, but you needn't wait for me. See you tomorrow morning."

He got out of the subway two stops ahead of his destination and walked toward the Jewish Orphan Asylum. He wondered as he put the grimy and barren blocks behind him just what angle to use in helping to put over the money-raising campaign.

At the orphanage, he met the superintendent and the matron in

charge. They both were glad to see him, although they hadn't expected a visit. Certainly, he would be allowed to walk through the home and talk to the children, they assured him, proudly.

He came back to the office after a happy afternoon and a hearty supper. The kids had wisecracked him until his sides were about to split. He played ball with them and showed them some new tricks with a hoop and stick. He rollicked in the sand pile with the smaller youngsters and frolicked on the thwarted grass until he was exhausted. Fatigued but inspired by something clean, wholesome and decent, he sat at his typewriter and the words flowed from him.

"An Open Letter to the Jews of New York," he began. "I've seen you in your yachts and in your grand penthouses. I've seen you entertain a party of ten at the openings of musical comedies when the tariff was \$22 per person. I've seen your wives in their ermine and their Rolls Royces. You've gone to exclusive night clubs and paid a \$15 couvert to hear a humorless old woman coax you to give 'my little girls a hand and clap with currency' and I've seen you throw ten-dollar bills on the floor for them to scoop up.

"I've heard Jimmy Walker tell you on the air, at your banquets and to your face that you Jews are the most liberal in New York, that you take care of your charities better than any other race, nationality, ethnic group or whatever you are. He may or may not be honest about it. We won't go into that now.

"The Jewish Orphan Asylum of this city needs a certain large sum of money. The amount allotted them by the existing Federation is not adequate. Unless some voluntary donations are forthcoming, they will have to put on a campaign. I know things are tough, but they'll be better. I know that the stock market is low, that your incomes have been cut and that your merchandise is a drug on the market.

"Nevertheless, I've spent the afternoon at the Home. I've seen, I've heard, I've been conquered. . . ."

He told them, in this open letter, what he had felt when Hymie and Isadore and Freddie and Al frolicked with him. He regretted that the place wasn't big enough to allow more people to do what he had done. He told of how he had refused to publicize it, but he couldn't help himself, he just had to do it. There was something in his days at *cheder* that made him do it, there was something he learned over in France that begged him to do it, there was a lit-

tle *schule* off Herald Square where he had said *yahrzeit* that commanded him to do it.

Baum read his column carefully after it was finished. He took it down himself to the composing foreman and asked him how long it would run after it was set in type. The foreman read it, and looked at Baum, tears in his eyes.

"Why, Louie," he said, "this here thing ought to run on page 3, right behind the pictures. Say, you sure did yourself proud with it." The foreman went down to the linotype machines shaking his head, wiping his nose on the back of his hand.

The managing editor called him in the very next morning.

"Baum," he said, after a few innocuous questions about the Street, the drama, and the stock market, "I'd like to congratulate you on your column this morning. It's a honey, really. That fellow who I said was our biggest advertiser sent over a check for five thousand dollars by messenger. That producer sent another for the same amount. And here's mine for a hundred. All I can afford, but if those kids need it as badly as you say they do, I guess it won't break me."

"Thanks, Mr. Magnus, but I didn't mean to turn this paper into a money-raising campaign agency. I wrote that because I owe it to my brother Jake. You know my brother, the one who owns 'Nautical But Nice?'"

"Sure, I know him. Swell fellow."

"You bet he's a swell fellow. He believes in Broadway and so must I, not to let him down."

"But how did you happen to write that column? That hasn't anything to do with Broadway, Baum," the editor asked.

"That's right, Mr. Magnus. But, you see, I had reasons for doing that. First of all, I'm a Jew, and most of the big shots on Broadway among the Jewish boys are graduates of that orphanage. And, secondly, my brother Jake and I spent two seasons there too, before we went to live with my uncle," Baum said, his eyes roaming over the skyline of Manhattan.

"And Mr. Magnus," Baum said, as he was about to go, "none of us must ever forget that the beauty and poetry and lyrical life which we today know as New York had its birthplace there."

"Really?" Magnus asked, incredulously.

"Yes, really. Broadway vagabonds aren't born on Park Avenue," Baum said, as he opened the door and left Magnus looking after him.

Browning's Interest in Judaism

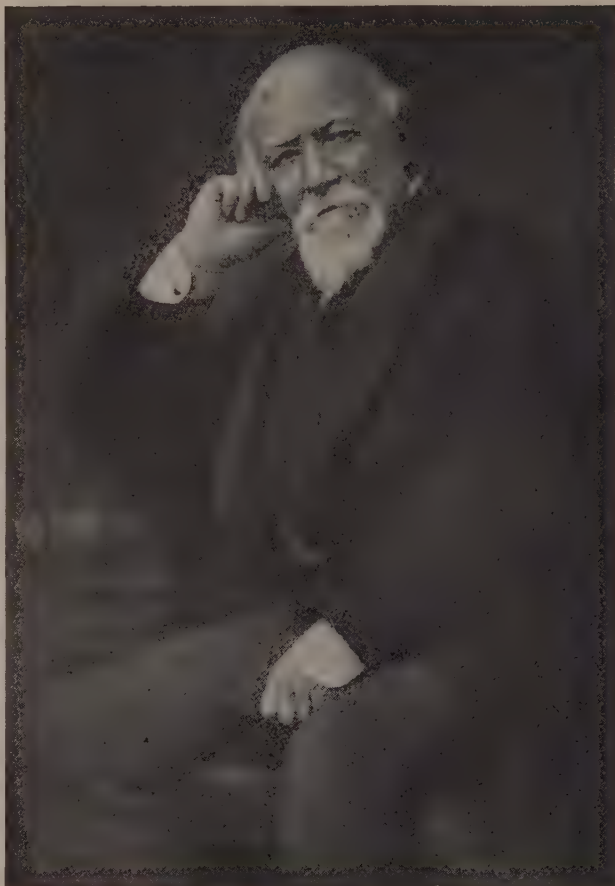
By FRED G. BRATTON

BROWNING, it seems, is not one of Will Durant's "ten greatest poets," but it is altogether possible that he would

find a warm welcome in someone else's hall of fame. If we were to select the ten greatest Jewish poets, we should insist on giving an honorary or *ex officio* position to the creator of *Rabbi ben Ezra*, *Saul*, *Jochanan*, *Hakkadosh*, *Holy Cross Day* and *Baldinucci*. It is probably correct that Robert Browning had no Jewish blood in his veins, but he had the Jewish spirit in his blood. He was big enough to achieve for Judaism what he achieved for Christianity: the penetration of the forms of religion to the discovery of its real life-force. Christianity with him was not a formula of belief or an ecclesiastical system; it was a way of life. He achieved such a detachment, or "disinterestedness," to use Mr. Lippman's expression, that he could divest Judaism also of its external or incidental features. He knew the Jewish mind.

Browning was not too well-informed in regard to Jewish practices, as evidenced by his description of Jews burying their dead on the Sabbath, and by other minor inaccuracies. But his ignorance of one or two ceremonial customs is more than balanced by his manifest intimacy with the experiences of the Jewish people. His understanding of the racial and religious consciousness of the Jew is discovered in *Holy Cross Day*, where he dramatizes the Hebrew reaction to medieval persecution. Faith in the ultimate goodness of things always raised the Jew above his erstwhile conquerors, for he had within his breast the undying conviction that better things were ahead.

"God spoke, and gave us the word to keep:
Bade never fold the hands nor sleep
'Mid a faithless world,—at watch and
ward."



Robert Browning.

It was on *Holy Cross Day* that the Jews were forced to attend church and listen to the bishop's sermon "that, so to speak, a crumb at least from her conspicuous table here in Rome should be cast to the famishing dogs, undertrampled and bespitten-upon beneath the feet of the guests," as we have it from the diary of the bishop's secretary. They saw the religion of Jesus distorted and blasphemed by licentious clergy. Jesus after all was a Jew, and these people were not responsible for what took place in the first century. Surely what they saw before them in the year 1600 was far from being Christ-like.

"Thou! if thou wast he, who at midwatch
came,
By the starlight, naming a dubious name!

And if too heavy with sleep
—too rash
With fear—O thou, if thou
martyr gash
Fell on thee coming to take
thine own,
And we gave the Cross, when
we owed the Throne—
Thou art the Judge. We are
bruised thus.
But the Judgment over, join
sides with us!
Thine, too, is the cause, and
not more thine
Than ours, is the work of
these dogs and swine,
Whose life laughs thro' and
spits at their creed,
Who maintain thee in word
and defy thee in deed!"

It was all too apparent that these so-called followers of Jesus Christ were blasphemers.

"The summons to Christian fellowship!

We boast our proof that at least the Jew
Would wrest Christ's name from the Devil's crew."

The papal system of the Middle Ages was grossly repugnant to the moral Jew. Pharisaical casuistry and meticulousness were nevertheless ethically purposed and monotheistic at all times. Scribal religion never offered such a mixture of idolatry, superstition, blind credulity, and social sin as was found in medieval Christianity.

Baldinucci tells his nephew about the Jews burying their dead and

"Finding Mary in the place
They'd keep for Pilate,"

as if Pilate occupied the chief seat in the Jewish hall of fame. The paganism in Christianity was also repellant to the Jew, who asks:

"How comes it these false godships frisk
In presence of—what yonder frame
Pretends to image? Surely, odd
It seems, you let confront Thy Name
Each beast the heathen called his god!"

Much has been said at Browning societies about the poet's optimism. There are two kinds of optimism. We are not concerned with that superficial variety found in *Pippa Passes*. All's not right with the world! No, it is not in a shallow "Pollyanna" philosophy, the pantheistic buoyancy of a Christian Science, that we are interested. It is

the optimism of tragedy, pain, and death. Here is tragedy without the talism of a Thomas Hardy or the morbidity of a Eugene O'Neill. Here struck the major chord of life which evokes universal understanding, not the minor chord of the Romanticists. It is the triumphant voice that cries: "In the year that King Uzziah died, I saw the Lord." This is the Jewish spirit—and this is Browning at his best.

Browning recognized the imperfection of man and nature as the key to human progress; he saw "the glory of the imperfect." Carlyle sensed the struggle and adversity of life—and he had fight in him—but he did not seem to know the reason for his faith. Wordsworth, on the other hand, gives us the impression that the world is pure beauty; nature is sublimely perfect. But Browning is a realist; he sees life steady and sees it whole; he is honest with life, accepts human limitations; in short, he sees in the imperfect the glory of man. "Man partly is and wholly hopes to be." This is a world of potencies. "Man is not man as yet." The failures of life are the stuff from which character is made. Conflict is the secret of life. In his masterpiece, *Rabbi ben Ezra*, Browning becomes the supreme Jew. Here is expressed the experience of a people whose optimism was born of tragedy.

*Then welcome each rebuff
That terms earth's smoothness rough,
Each sting that bids nor sit nor stand,
but go!
Be our joys three parts pain!
Strive, and hold cheap the strain;
Learn, nor account the pang; dare, never
grudge the throe."*

There is a fundamental optimism in the sadness and longing of the Jew and in the dark doom pictures of the prophets, for they all believed in a better day ahead. Sometimes the heel of the oppressor was so crushing that prophetic struggle gave way to apocalyptic, but even in their dreams of the kingdom in the new world they had true optimism. Hope is the one word which best describes the race which gave to the world Moses, Amos, Jeremiah, and Jesus. This little group of people, by clinging tenaciously to their hope in Jehovah, survived the domination of Egypt, Assyria, Babylonia, Persia, Greece, and Rome. All these conquered Israel, but in the end she conquered them. Whether it be in the Wilderness, seeking the Land of Canaan; or in Babylon, longing for their homeland; or in Jerusalem, looking for the promised deliverer; or in Europe, suffering the persecutions of the Middle Ages—the Jews have been at all times a people of undying hope.

In spite of, and because of, persecution, the Jew has always looked forward to the Golden Age of redemption. He would wait for the

righteous God to vindicate His people. He was content to appeal to time.

*"Grow old along with me!
The best is yet to be,
The last of life, for which the first was
made:
Our times are in his hand
Who saith, A whole I planned,
Youth shows but half; trust God: see all,
nor be afraid!"*

The Jewish spirit is humanistic as well as monotheistic. Was it not the prophets of Israel who first taught the dignity and sacred worth of human personality? Ibn Ezra believes in the divine possibilities of man:

*"Life's struggle having so far reached its
term:
Thence shall I pass, approved
A man, for aye removed
From the developed brute; A God tho'
in the germ."*

Not asceticism but faith in human evolution is the poet's philosophy. The figure of the potter and the clay was not Browning's final word; quiescence may be a part of religion, but it is not all. More important than resignation is the will to strive. The Jewish ethic has always been anthropocentric, concerned with the pres-

ent world of human values. Judaism escaped the materialistic implications of an eschatology which it had bequeathed to Christianity, and survived as a purely ethical religion. The Jew therefore has a vital interest in this life rather than a longing for the next. Browning's appreciation of this characteristic is noticeable in *Saul*, where David sings of the joys of the present life.

The Jewish spirit, in short, is the persistence of a consciousness, a personality, an individuation. In the prophets and post-Exilic Judaism, national Israel was subordinated to religious Israel; hence, the unbroken continuity of the Hebraic civilization. Judaism, always to be measured qualitatively rather than quantitatively, is a culture that injects color and individuality into American life. There is a danger that this individuality may not be preserved intact but suffer modification in the present "standardization" era. The Jewish spirit can be characterized by the one word which fitly applies to the poetry of Robert Browning: *aspiration*. Not without good reason did the poet use the voice of Ibn Ezra to preach his philosophy of struggle. "Strive and hold cheap the strain." This is Judaism.

Among Our Contributors

BERNARD POSTAL is now free-lancing it in New York City. Until recently he was news editor of the Jewish Telegraphic Agency.

WALTER BUCHLER spent ten years in the Orient, where he was engaged in business. Recently he has been writing many articles on Jewish communities of the Far East for the Anglo-Jewish press. He is the son of Dr. A. Buchler, principal of Jews' College, London.

RABBI LEON SPITZ is spiritual leader of the Hoboken Jewish Center, Hoboken, N. J., and a prolific writer for the Anglo-Jewish press.

DAVID SCHWARTZ, who was born in Georgia, has been engaged in newspaper work for fifteen years, having been on the staffs of the *Cleveland News*, *Chicago Post*, and *Washington Herald*. For a time he was editor of the now defunct *Jewish Tribune*. At present he writes a weekly column of comment entitled "By the Way," which is syndicated by the Jewish Telegraphic Agency, and which is said to be the most widely published regular feature in Jewish journalism. He is writing a book touching the field of American history.

DR. EMANUEL GAMORAN is educational director of the department of synagogue and school extension of the Union of American Hebrew Congregations, with headquarters in Cincinnati.

ALLEN RIVKIN, born, reared, and educated in Minnesota, worked for five years in New York City as advertising man in a large chain organization, and is now in the publicity department of the RKO studios, Hollywood, Cal. While in New York, he was editor of the *Octagonian*, official quarterly of Sigma Alpha Mu, largest Jewish college fraternity.

FRED G. BRATTON is a liberal Christian whose primary interests are religion and languages. Formerly a professor of Biblical languages and literature at Boston University School of Theology, where he taught Hebrew and Jewish religion among other things, and professor of religion at the University of Rochester, N. Y., he is today head of the department of Biblical literature at Springfield (Mass.) College. Referring to his article on Browning in this issue, he writes: "This paper is in a way an attempt at real understanding among religious bodies. There is a great deal of talk about tolerance in Christian circles, but little or no historic understanding of the other cultures. My primary interest is Judaism, rather than Browning, but I have tried to use the poet as a medium or link, thus offering a literary as well as religious appeal."

DAVID EWEN is a prolific contributor to the Anglo-Jewish press on subjects of Jewish music and personalities. He has just returned from his second successive (and successful!) summer in Europe, where he interviewed outstanding Jews of many professions.

LOUIS MINSKY is a free lance New York writer, and a student of European Jewish life. He is the New York correspondent for several London Jewish newspapers.

DR. JOSHUA BLOCH, chief of the Jewish division of the New York Public Library, was the author of "An Almost Forgotten East Side Savant" which appeared in the August-September number of the *B'nai Brith Magazine* last month, and not Harold Berman, as was erroneously stated in this column.

Lazare Saminsky: Disciple of Hebrew Music

By DAVID EWEN

IN modern Hebrew music, few figures stand out so significantly as that of Lazare Saminsky. For years he has been a vigorous voice, speaking loudly on behalf of a music which he felt to be unique, original, vital. For years he has been fighting an almost solitary battle in attempting to bring a greater recognition to Hebrew music, and also to awaken a racial consciousness in our Jewish composers. And if Hebrew music is today reaching maturity—and who can doubt that it is?—if today we have Jewish composers who are creating a Hebrew idiom of power and poignancy, it is largely due to his indefatigable and zealous efforts. For Lazare Saminsky has been a pioneer in his field.

He has been a proponent for Hebrew music in more ways than one. As a choral leader and a symphonic conductor—and he is gifted with a dynamic baton!—he has unearthed for us and has given us countless performances of old Hebrew music, music that would still have been comfortably resting in obscurity were it not for his efforts. Each Spring he conducts series of concerts throughout Europe devoted to great Hebrew symphonic and choral music—and music not only of the present but also of the distant past. As a critic—his pen is as analytical and as searching as his baton is dynamic!—he has written innumerable essays on behalf of Hebrew music, explaining what it is, revealing its full strength, urging his fellow composers to use its poignant idiom in their musical compositions. As a research worker in the field of music, he has made innumerable trips to the Far East and, with the aid of a recording apparatus, has reproduced ancient hymns, hymns which are still sung there; these hymns he has analyzed and dissected so that others, too, might learn what the body and soul of Hebrew music are. Finally, as a composer, he has blazed the way for his fellow-musicians by composing Hebrew music full of power, pathos, and inspiration, music which clearly proved to the world that the Hebrew idiom was a great idiom, indeed, and that it could ennoble and exalt musical composition.

This, then, is a bulging and all-important figure in Hebrew music. But though his activities are many and varied, and though he has attained considerable importance and



Lazare Saminsky

recognition in each of these fields, yet to the world at large he is best known because of the considerable amount of musical beauty he has given us with his pen. There are the compositions which are not devoted to Hebrew music—such compositions as his *Symphony of the Seas* and his *Symphony of the Summits*, works which have been performed by important symphonic organizations throughout the world—which reveal a remarkable technique, a facility in expressing musical ideas, an instinctive feeling for tone-colors and symphonic effects. And there are his Hebrew compositions which combine this remarkable technical facility with a truly inspiring message.

It is in the latter music that his pen is most firm and his touch most potent. There are such works, for example, as the Hebrew Rhapsody for violin and piano—an earlier composition, but already heralding what we may expect in the future from his pen—which has much of the buoyancy and sweep, much of the power and passion of a Liszt Rhapsody. But underneath it all there is a brooding sorrow flowing like a gentle undercurrent beneath all the chaos of passion in this rhapsody. There

are such works as his *Hebrew Cycles*, full of languid beauty and melodic charm, a work so authentic and original that it tempted one critic to say: "Here, Lazare Saminsky is at his best—writing Hebrew music. There is a restrained passion sustained by an earnestness of expression that compels admiration and interest, enthusiasm and awe!"

Perhaps the most significant of Lazare Saminsky's Hebrew works is his latest composition, parts of which the League of Composers, in New York, performed recently for the first time. It is called "The Daughter of Jephtha," and it is a cantata. There is genuine beauty in this work. The *Warrior's Battle Song* has a remarkable force and vitality, and it is brilliantly scored; the *Daughter's Gloria* has many bars of exquisite tenderness and beauty. Here is mature musical writing, and all on an exalted plane of beauty.

But in all of this music one can readily recognize the Hebrew voice. Perhaps it is because of the sad and pale beauty of his music, so reminiscent of the Psalms and our prayers; perhaps it is because of a Semitic passion which gives his music an unprecedented vitality. At any rate, it is obvious to any listener that Saminsky's music has come straight from a Jewish heart. And that is why it appeals to Jewish hearts so forcefully.

LAZARE SAMINSKY was born in Valle Gozulove, near Odessa, in 1883. At first his education brought him far away from music. He went through the St. Petersburg University with the intention of adopting a life of scholarship—and he specialized in mathematics. He graduated from the University with the highest of honors. It seemed as if his life's mission would be soon enough realized.

But upon graduation he discovered that not scholarship attracted him but music. And so, equipped with an elementary background which he had procured by himself during idle afternoons at home, he entered the class of Rimsky-Korsakov—half-wondering if so scant a background would be sufficient for him in so advanced a class with so great a musical master. But it seemed that Lazare Saminsky had something infinitely more than a mere uneven background: that he was blessed with an intuitive feeling for music

with an instinctive sense for composition. And so, it was not long before he was at the top of his class, the pride of his great master. Subsequently, he studied under two other great masters—Liadow and Tcherepine—who brought an added polish to his musical style. Under the wing of such inspiring guides, Lazare Saminsky matured rapidly. In a few years, he had evolved from a mathematician unto a solid musician. He was now a full-fledged conductor and a gifted composer.

He began his musical career professionally in 1910 when he conducted the orchestra of the Petrograd Conservatory in such ambitious works as Handel's superb *Jeptha* and Glinka's masterpiece, *Russian and Ludmilla*. His vigorous and electric baton attracted attention almost at once. His men played under him with a precision, power and dynamic energy; Saminsky—in his interpretations of these great works—seemed to penetrate into the very soul of the music he was conducting. It was apparent that he was a gifted conductor, born for the baton.

But Saminsky had no ambition to adopt conducting as a life-career; he yearned for something much more satisfying to his artistic soul. He yearned to express himself creatively in his music; to produce, with his own hands, original musical beauty—and not to reproduce it. And so, shortly afterwards, closing his ears stubbornly to the pleas of all the orchestras which were clamoring for his leadership, he secluded himself to compose. And there came from his pen "*Vigilas*" (a symphony which none other than Mr. Serge Koussevitsky introduced in Paris with great success), songs, shorter symphonic works and a mountain of choral music. In all of these works, Saminsky revealed himself to be a gifted and original voice. He therefore attained a reputation from the very start—and everywhere, where good music is performed, his music instantly received performance: from Petrograd to Detroit. In 1920, as a matter of fact, he conducted in London a complete concert of his own works. It was certain now that he was among the important figures in contemporary music.

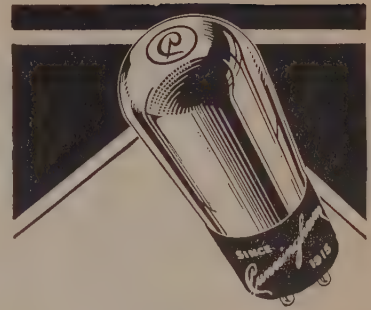
And then, he gave himself over completely—heart and soul—to the composition of Hebrew music.

His interest in Hebrew music had been, to be sure, a lifelong one. In Russia, he was a member of that celebrated organization, the Jewish Folk Music Society, whose aim it was to bring deserved prominence and artistic distinction to Hebrew music. And he had dabbled with the Hebrew idiom, in his composing, as long as he had been composing music. But now he impatiently pushed

aside all other music—and definitely decided that if he were to compose music of distinction it would necessarily have to be Hebrew music, for this was the music that was in his heart. And so, late in 1920, he toured throughout the East for the purpose of doing research work in the field of Hebrew music; well did he know that his aim to compose Hebrew music would be fruitless, indeed, if he did not study it thoroughly. He lived among the Yemenite Jews—those Jews who today still sing ancient Jewish hymns with almost no variation—listened to their songs and then reproduced them both on phonograph records and on note-paper. These he brought back with him, studied them extensively and then—through his writings and lectures—began to expound to the world the gospel of Hebrew music. Shortly afterwards, he returned to Jerusalem and Jaffa to lecture there on the history, technique, and psychology of Hebrew music before thousands of eager listeners. His work, in this field, has been of inestimable importance.

In 1924, Lazare Saminsky definitely associated himself with religious music by assuming the directorship of the Temple Emanu-El chorus, in New York. In this capacity, he has also done remarkable work, by introducing into the synagogue precious choral music of the past—such as the forgotten but nevertheless poignant hymns of Salamone Rossi, of the sixteenth century—and by composing a veritable mine of original choral music for the services.

But, as I have already hinted, his great importance lies in his original and vital pen. In years to come, the remarkable researches that Lazare Saminsky has done in Hebrew music, his penetrating essays and his lucid lectures, may be forgotten. But his *Lament of Rachel* and his *Daughter of Jeptha* will always remind music-lovers that he was a composer of marvelous good taste and over-brimming inspiration.



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Jewish Communal Life in England

By LOUIS MINSKY



WHEN the Sephardim settled in England at the time of Queen Elizabeth they banded themselves into a closely knit community in order to conduct worship according to their own religious beliefs. The persecution they had suffered in the countries of their birth naturally was responsible for a common bond of sympathy between them. England, after having cruelly expelled the Jews from her shores many years before, now offered a haven of refuge which they gratefully accepted. They centered their activity in the one or two synagogues that had been built in London.

It was not until the influx of Ashkenazim from Germany that it was found necessary to enlarge the scope of communal welfare. For while the Sephardim were mainly prosperous merchants and bankers, their brethren from the continent were, in comparison, poor and impecunious. It therefore devolved upon the Sephardic community to support the immigrant Ashkenazim until the latter were eventually able to build their own particular community and communal institutions. As a result of this exigency the Jewish community of England was given a series of institutions which are in existence to this day. When the Ashkenazic community was firmly on its feet it also organized many such institutions. The Board of Deputies of British Jews, the ruling power of English Jewry, owes its existence to the foresight of the Ashkenazim. The forerunner of this body was known as the "Deputies of the Portuguese Nation" and was formed primarily to watch over the interests of the Jews of Great Britain and Ireland. The Soup Kitchens, for which London Jewry is so famous, was one of the first charities of the organized Ashkenazic community. Other institutions organized at the time and still existing today are the Jews' Free School, the historical elementary and secondary educational institution which serves the East End of London; the Jews' Hospital and Orphan Asylum; and the Jewish Board of Guardians, the foremost charitable organization of British Jewry.

With such ancient organizations in the community, it is little wonder that regular communal life has become almost a passion with the av-

erage Jew in England. The early leaders of the community such as Levi Barent Cohen and Moses Montefiore believed in unity above everything. In fact, it was Montefiore whose influence brought about an understanding between the Sephardic and the Ashkenazic community. Since that time there has been little friction in the affairs of the Jews. Through the Jewish Board of Deputies, the unanimous opinion of British Jewry is voiced on all matters.

This symbiosis is also apparent in the religious life of the Anglo-Jewish community. The bulk of British Jewry is orthodox in sentiment. There is also a growing Reform section and several Spanish and Portuguese synagogues. Most of the synagogues come under the jurisdiction of the Chief Rabbi of the British Empire, who is the spiritual head of the Anglo-Jewish community. His office is the most revered of all Jewish positions. The office of Chief Rabbi has been in existence for over a century and has been the guiding light of the religious existence of the Jews. He is the Chief Rabbi of the Beth Din, the Jewish Court of Law, head of the Shechithah Board, and, in fact, head of the ecclesiastical administration of British Jewry.

The communal and religious life of English Jews, it may be thus seen, is well governed. In addition to the legislative, religious, and charitable organizations, there are a number of important communal institutions that affect the Jewish youth. There are two colleges for the education and training of rabbis, the Jews College in London and Aria College in Southsea, both of them headed by the Chief Rabbi. Over 35 Talmud Torahs and Hebrew Schools may be found in London alone, an excellent proportion considering that the numerical strength of the Jews is only 175,000. There are more than sixty literary and social societies of standing, and over forty clubs and athletic organizations.

The essential difference between American-Jewish and Anglo-Jewish institutions is that the British bodies execute functions that are not only negative but positive also. Even the Jewish Board of Deputies, which has its nearest approximation in the American Jewish Congress, effects constructive work for Anglo-Jewry. Many Jewish bodies in America maintain themselves simply to battle for Jewish rights wherever they are

threatened with vitiation. The Board of Deputies, however, takes within its purview such questions as the moral and financial state of Jewish institutions and schools, matters affecting the synagogues and Talmud Torahs, the general welfare of the Jews of the British Empire and overseas. Its work is similar to the American-Jewish organizations protecting the rights of the European Jewish minorities. For these various purposes the Deputies have a number of influential committees such as the Press Committee, the Joint Foreign Committee and the Parliamentary Committee, composed of the leading brains in Jewish and British life.

Thus, proceeding with their communal enterprises quietly and unostentatiously and with perfect unity of outlook, British Jews have built up a community numerically strong, and intellectually vigorous. Its intellectual welfare is admirably served by a series of institutions ranging from such groups as the Jewish Historical Society to Extension Lectures for Adult Education. Its machinery for dealing with poverty and other social evils is sufficiently within its limits and most striking is the recent rise of a group of medical institutions that bid fair to surpass those on the continent of Europe and come up to the standard of some of America's famous Jewish hospitals. Its means of supplying Jewish youth with a thorough background of Jewish knowledge are excellent. Its unique Talmud Torahs supplement the equally efficacious "Jews Free School"; they offer both a secular and religious education to the Jewish youth. The system of Jewish instruction in the public schools of Jewish districts adds much strength to the sane outlook of British Jews with regard to safeguarding the future of the community.

British Jewry, of course, is fortunate in being a thoroughly homogeneous unit, deeply steeped in centuries of tradition, and for this reason there is lacking the conflict that might arise out of various elements struggling to establish themselves. Nevertheless it is a credit to the community that it has maintained its spiritual values despite the growing materialism of the age. It has endeavored to prevent any possible upset by building its communal life on a strong and firm foundation.

THE PRINTED PAGE

DREYFUS AGAIN

The Dreyfus Affair, by Jacques Kayser (Covici Friede.) \$5.

FOLLOWING close on the heels of Johnston D. Kerkhoff's "Traitor! Traitor!" this latest book on the famous Dreyfus affair is the last word in the voluminous bibliography on the subject. It is probably the best, for although written by Dreyfus's nephew, it is not obscured and weakened by outraged prejudices, and it is so replete with documentation that it leaves nothing to be desired. Still, this heavy documentation does not detract from its interesting style, but merely knits and strengthens the whole business beyond the last question of a doubt.

Mr. Kerkhoff's book was written with such impassioned indignation against all the guilty parties that a reader might easily imagine, were it not for the dates, that the Dreyfus case is not yet settled. Mr. Kayser's book, on the contrary, is a much cooler document, and therefore a much more powerful one. Facts are given a better chance to speak for themselves. The iniquity and injustice of the entire Dreyfus affair are now so patent as to be most eloquent without a single word of comment outside of the facts. Mr. Kayser realizes this fact, but even then cannot restrain himself (who could?) from certain biting and ironic comments on the ghastly facts as they are unfolded in all the grim nakedness in which they are seen in the light of time and impartiality.

Mr. Kayser permits himself to bring in the Jewish angle of the affair much more frequently than did Mr. Kerkhoff. The virulent anti-Semitism responsible for the martyrization of Dreyfus, the effect of the affair on the Jews of the world, the Jewish and non-Jewish attitude throughout the case—all these things and many more which directly concerned Jews of the time are dealt with in detail by the author.

But why a book on Dreyfus at all, these days? The chief value of Mr. Kayser's book seems to be this: If you want the full, complete, scientific, unprejudiced account of the Dreyfus affair, read this book.

STIRRING ADVENTURE

Mad Heroes, by Joseph Tenenbaum (Knopf.)

IF you dote on Kipling, read "Mad Heroes," and Kipling will fade away immediately to the limbo of mild fiction, to be replaced by an ad-



venture book of facts a dozen times more virile, more exciting, more absorbing. Dr. Tenenbaum's book of short stories of his adventures during the war, when he was a medical officer in the Austrian army, is filled with fire, passion, and strange, cruel stories of one mad hero after another who, after a series of ghastly, flesh-creeping adventures, finds death in a form undreamed of these days.

Most of these stories have to do with Jews, or Dr. Tenenbaum's own Jewishness. East Europe, where the scenes of all the stories are laid, was full of Jews during those horrible days, as it is today. But the action, the character description, the utter madness and insanity of the motif, rise above everything, and hold the reader enthralled. The characters might be Jews or Mohammedans, or followers of Vishnu, it is all one. Dr. Tenenbaum has captured between the covers of his volume a certain aspect of the spirit of the time and place, and in doing so has given us many an enchanting evening.

A GENTILE VIEWS JEWRY

The Jew Has Come Home, by Albert Londres (Richard E. Smith.) \$2.

ALBERT LONDRES is an intrepid, shrewd, and entertaining journalist who has now written a book of interest to all Jews. Not being one himself, he has a detached viewpoint which is refreshing.

Londres visited the ghettos of London, Warsaw, and all the teeming Jewish districts of East Europe, ending up in Palestine. To Americans who have never visited the places described, the Jews over there must

appear, as they did to Londres, strange and unbelievable creatures from another world. In Eastern Europe especially the conditions among them are so utterly horrible that Londres very wisely chose the humorous rather than the pulpitistic method of description. Only once does he let a bitter phrase escape him: "Rich as a Jew, eh?" A hundred times worse off than animals are these Jews; a thousand times worse off than fantastic dreams; a million times worse off than in the bitterest fiction.

Millions cling passionately to the superstitions of a degraded Chasidism, and I fear M. Londres confuses this degraded form of Chasidism with its original. The Baal Shem Tov was no *Wunderrabbi*, as the author seems to believe; nor was Chasidism in its original form what it is today. It was a revitalization of Judaism; now it is hardly Jewish at all. Aside from this error, Londres obtained a fairly good grasp of what Judaism and more specifically the Jewish people are like.

He is best in Palestine. He has caught the fine, virile spirit of the *chalutzim* as no other Gentile has, except Rev. John Haynes Holmes. Coming at the end of the book, after the ghastly chapters on East European Jewry, his chapters on Palestine shine out like a tropical sun after the storm. They lend credence to the last two sentences in the book: "Has the Wandering Jew really come home at last? Why not?"

BOOKS IN BRIEF

Hills to Climb, by Rabbi Abraham J. Feldman, contains eight sermons preached during the holiday season of 1930 in Hartford, Conn. There are two sermons on Rosh Hashanah, two on Yom Kippur, and four miscellaneous. Rabbi Feldman is at his best when he deserts rhetoric and grapples with living problems in simple English. Sermons are like plays in this respect: some are appreciated best from the pulpit, and others can be tasted in their best flavor only in the library. Those in this book are probably of the first classification.

What I Owe to My Father (Henry Holt & Co.) is a symposium by twenty-four prominent men and women, of whom four are Jews—Edward A. Filene, Rabbi Stephen S. Wise, Adolph S. Ochs, and the late Nathan Straus. It is significant that each of these four attributes to his father those influences which, although not specifically named as such, are peculiarly Jewish. EDWARD E. GRUSD.

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NEWS OF THE LODGES

Active State Council Unites All Jewry in New Jersey

THE shocking news of the Arab-Jewish riots in Palestine in 1929 first suggested to B'nai B'rith leaders in New Jersey the need for a central state body, which would be prepared in an organized way for any emergency which might arise in the future. As a result, there is a B'nai B'rith Council of the State of New Jersey.

The first state conference was held on October 14, 1929, at the Ezekiel Lodge Home in Newark, after a committee of five, consisting of Brothers Frederick Jay, Joseph Siegler, Marcy Michaels, William Untermann, and Jacques Rieur, had effected the organization. Brother Untermann was elected permanent president, Dr. Harry J. Moss, vice president, and first Brother Rieur and then Brother Joseph J. Corn, secretary.

The Council soon realized the need for support of all Jewish people in the State in B'nai B'rith enterprises, and a Social Welfare Bureau was created, with the object primarily of co-ordinating the work of the various functional activities of B'nai B'rith within the lodges, the communities, and the State as a whole. It serves as a clearing house for the activities in the communities which come within the scope of the State Council. This scope includes the organization of new lodges; strengthening old ones; increasing membership; educational work; and social service work.

According to a "Memorandum on State Organization," prepared by Brother Rieur, "The Social Welfare Bureau will act as a chest for the raising of funds for our functional activities. Instead of each function conducting its own campaigns and sending its own collectors to the communities in our State, the Bureau could and should undertake the entire raising of funds for the Wider Scope, Home for Children, Denver hospital, Hot Springs hospital, etc., and at the end of the year make proper allotment to each institution, thus eliminating the annoyance of various campaigns and collections, as well as unnecessary time, energy, and expense. Our State of New Jersey, with a Jewish population of



Dallas Opens Season With Membership Drive

IT was hot in Dallas last August. Very hot. All who could arrange it were out of the city. Those who remained were in many cases victims of the financial depression. Yet in spite of all these adverse conditions, Dallas Lodge No. 197, within the period of one week, obtained more than one hundred applications for membership with advanced payment of six months' dues.

That in itself would be a fine achievement. But the brethren in the Texas city are not satisfied. They vow the class will total 150 by the time the drive ends. They are especially anxious for this to be so because the class is to be named in honor of Brother Victor H. Hexter, past president of District No. 7, who was recently overwhelmingly elected to the City Council of Dallas.

The membership drive was headed by Brother George A. Levy, executive director of the Federation of Jewish Charities, and the young and able local lodge president, Brother Emanuel M. Reichman, prominent Dallas attorney. Following dignified and intelligent publicity, the workers reported that prospects were apparently awaiting the call to membership. In almost every instance a genuinely enthusiastic response was manifested and definite assurance of loyalty to the B'nai B'rith program voluntarily expressed by the prospective members.

Brother Richard E. Gutstadt, National Director of Membership, spent three days in Dallas cooperating with the committee and was gratified at the very enthusiastic response to his exposition of the Order's new activities.

Dallas Lodge thinks other lodges throughout the country can profit by its example. It was found that many new members are easily obtained through personal solicitation. The attitude of many prospects was expressed something like this: "Of course I'll join B'nai B'rith. I've been wanting to do so for a long time, but no one ever came around to ask me, and somehow I never got around to do it of my own accord."



TWO B'NAI B'RITH MAYORS

Left, Mayor Leon Schwarz of Mobile, Ala. Right, Mayor David A. Croll of Windsor, Canada. The two were together recently in the Canadian city, and posed for this picture.

250,000, could and would, if well organized and directed, contribute \$50,000 a year for the promotion of B'nai B'rith work."

It was not until this year that the Social Welfare Bureau was officially organized. Its first actual piece of work was the organization of three new lodges in Elizabeth, Union, and Hoboken.

New Jersey B'nai B'rith members look hopefully toward the future.

SPECIAL efforts to naturalize all aliens in St. Paul and Minneapolis have been undertaken by the B'nai B'rith lodges of those cities. Jesse B. Cameron has been appointed chairman of the committee which is conducting the campaign.

What About Membership Campaigns?

By RICHARD E. GUTSTADT

Director, B'nai B'rith Membership Bureau



UCH adverse comment is heard, from time to time, concerning the evil effects of membership campaigns. We are told that they are wrong in theory and bad in practice. Members are hurried into the Order, impressed for the moment, and then with equal or greater celerity, leave our ranks.

Is this a conclusive argument against organized activity upon the improved function of increasing our membership? We feel that it is not.

There are varied methods of campaigns. In some, the mobilization of new members after initiation is disregarded. In others, methodology for sustaining and increasing interest is overlooked. Further education on the practical values and ideals of B'nai B'rith is all too frequently ignored.

It should be obvious that prior to launching any organized activity to enlarge our membership, we should consider the entire problem of membership. It is more than merely the increase of numerical strength. It involves the additional elements of conservation and retention. These are equally important factors in the membership situation.

Notwithstanding the clamor of life about us, despite the claims of the many worthy institutions and agencies competing for the attention of American Jewry, regardless of the many circumstances which militate against a proper appreciation of the quiet but effective service rendered by B'nai B'rith, *Jews informed as to its unique accomplishments are interested in B'nai B'rith.*

B'nai B'rith Hillel Foundations have impressed their value on all of American Jewry. The Anti-Defamation program is now well understood by the Jews of America. It has commended itself most thoroughly. The A. Z. A. program, which calls our youth for exalted Jewish purposes, has found a notable place in the activities of a great number of American and Canadian Jewish communities.

The manifold accomplishments of B'nai B'rith in fields of humanitarian endeavor, of social welfare, of civic enterprise, of Americanization and immigration aid (made more effective through the ramified influence of hundreds of lodges)—all these readily impress the uninitiated when intelligently presented. Thus we are fortunate in having more than

adequate accomplishments upon which to base our claims for enlarged Jewish participation.

What, then, is the reason for insufficient membership? Merely the lack of adequate presentation!

Our candidates should be honestly convinced of the remarkable and historical accomplishments of B'nai B'rith. Adequate education of our own membership will enable it to carry this message most convincingly to others. With the ability to do this will come new recruits with the fresh enthusiasm and the zeal of recent converts to a great cause.

But having accomplished this, how are we to retain their loyalty and sustain their enthusiasm?

We must make them an active part of the organization. A well-rounded B'nai B'rith program calls for many active committees with functions purposefully directed. The capacities and inclinations of new members should be ascertained. Place should be found for the largest possible number on committees, the functions of which should be congenial to them.

New members should be repeatedly welcomed in the lodge rooms until they find themselves properly acquainted with their brethren. They should not be permitted to experience the strangeness and isolation which comes from being outside of a group friendship. When new members feel that the warmth of fellowship and fraternity includes them, they add to that desired esprit de corps which in so marked a manner integrates flourishing B'nai B'rith life in many communities.

This inclusiveness of fellowship eventually produces additional effects. It dispels the reticence which so often characterizes new members and which precludes them from disclosing their very genuine talent. This, at times, has lost us some extremely valuable leadership.

As regards the retention and conservation of members, who can calculate its importance? In a comparatively few years, our Order has

suffered a membership loss equivalent in volume to its present enrollment. Of all this number, thousands must, at some time, have been impressed with the desirability of B'nai B'rith membership. Any one of several factors may have been responsible for a change in attitude. A difference of economic situation is not to be disregarded. Nevertheless, *many of these could have been saved to the Order.* If our program of ten years ago justified membership in the Order, then the infinitely more constructive program of today most certainly warrants continued loyalty. But loyal members are well-informed members.

We must continue to present through informative, educational programs in our lodges the increasing scope of B'nai B'rith constructiveness. We must utilize every dignified medium to demonstrate the contribution which each member, *through his support of the organization,* makes to our common Jewish cause.

All of this must be part of a membership campaign. The great merchant prince who plans an advertising campaign considers also how to retain the friends which he will make for his business.

In like manner we of B'nai B'rith, in planning to project our values for community consideration, must devise with equal attention how to retain those who may affiliate with us. We must not adopt high pressure, helter-skelter methods which are evanescent in their effects. We should rather feel that from the moment we present the privilege of membership we do so under the profound conviction that we assure our group effectiveness to the individual that he may have the inestimable Jewish right—the right to serve.

A casual survey of Jewish community life reveals the inherent desire of great numbers to serve in useful capacities. Great civic and humanitarian movements find our people, with complete self-abnegation, contributing their efforts to many causes, and demonstrating with what facility Jews may be enlisted for service. Assuredly, the great avenues of useful activity which B'nai B'rith opens up must afford infinite gratification to those who view them through intelligent eyes for the first time.

OAKLAND (Cal.) Lodge No. 252 opened its autumn season on the very first day of September, with an initiation of candidates. Brother Daniel Hone of Unity Lodge, San Francisco, was speaker of the evening. Howard H. Desky was chairman of the program.

Bolivian Jews, Falsely Accused, Fully Acquitted of Charges Following B'nai B'rith Investigation

THE Jewish community of La Paz, Bolivia, rests easily again after a scare which lasted a week this month. Charged with radicalism by certain anti-Semites in the community, the Jews were threatened with deportation regardless of their length of residence or established business interests.

A cablegram, outlining the critical situation, was dispatched to President Alfred M. Cohen, who immediately launched an investigation. He brought the matter to the attention of the Jewish Telegraphic Agency, whose South American representative at once confirmed President Cohen's cablegram, and gave publicity to the matter. The President then instructed Maurice D. Rosenberg, the B'nai B'rith representative in Washington, D. C., to confer with the Bolivian representative there. The latter promised that in so far as it was possible, the effort would be made to mitigate the severity of the procedure at La Paz.

By an ironic turn of justice, the Chief of the Secret Service of Bolivia and his secretary, who were instrumental in bringing the charges against the Jewish community of La Paz, were themselves charged with corruption in office, and both were immediately suspended. All charges against the Jewish community were then dropped.

RAMAH Lodge No. 33, Chicago, began the season with an open meeting September 2. After the installation of new officers by Brother Ben Samuels, past president of District No. 6, Brother Louis T. Herzon, first vice-president of Ramah Lodge, delivered a report on the last District convention. Brother Isaac Wagner, member of the District general committee, spoke briefly, and the address of the evening was given by Brother Joseph F. Grossman, newly elected second vice-president of the District.

Ramah Lodge is determined to increase its membership this season. At a recent meeting 25 members pledged themselves to bring in from one to five applications each as a beginning.

Two scholarships in one of the oldest and best business colleges in the middle west are being offered to sons or daughters of members of Ramah Lodge this year. Through the untiring efforts of Brother Rabbi A. L. Lassen of B'nai Zion Congregation, the Chicago Business College was good enough to donate these scholarships, to be given as the Lodge sees fit.

B'NAI B'rith was represented this year in the world's championship marathon swim of the great Canadian National Exposition at Toronto by Brother Sam Greller, swimming instructor at the Jewish Peoples Institute, Chicago. He wore the insignia of Austin (Tex.) Lodge No. 1100, of which he is a member and which sponsored him in the competition. Brother Greller has participated in innumerable swimming meets throughout the United States and Europe, and was a member of the American Olympic team in 1928.

Omaha Lodge Organizes Luncheon Club

A LUNCHEON club has been organized by Omaha (Nebr.) Lodge No. 354. The first meeting will be addressed by the Hon. R. L. Metcalfe, mayor of Omaha. At the following meeting Mr. Dale Clark, president of the Omaha National Bank, will be the speaker, and for several weeks in advance programs have been scheduled calculated to bring before the group some of the most representative men in the community.

Under the energetic leadership of its president, Dr. A. Greenberg, the lodge is planning for a very active B'nai B'rith year. Several highly attractive programs are being planned.

The first meeting of the season, which was held September 10, witnessed the installation of officers by Sam Beber, first vice-president of District No. 6, and president of the Supreme Advisory Council of A. Z. A. The guest speaker of the evening was Judge Fred Wright, presiding judge of the Omaha district.

For October a large open meeting is scheduled. Hon. C. A. Sorenson, Attorney General of the State of Nebraska, will be the principal speaker. Future programs will bring to Omaha Jewry leaders, among them Dr. A. L. Sachar, Director of the B'nai B'rith Hillel Foundation at the University of Illinois.

It is likewise planned to conduct an extensive membership campaign in Omaha during the next few months. The community will be rendered "B'nai B'rith conscious" through the circularization amongst the members of B'nai B'rith messages. This literature will be informative in character and it is believed will stimulate great enthusiasm within the membership, based upon the recent achievements of the Order.

THE outstanding summer lodge event in Santa Monica, Cal., was a genuine B'nai B'rith Cabaret. Stage, screen, and radio stars combined to make the event a success.

Jewish Prisoners Greet President Cohen on High Holidays

JEWISH inmates of the Ohio Penitentiary at Columbus sent the following letter to President Alfred M. Cohen just before Rosh Hashonah:

"It will probably come as a distinct surprise to you to know that you are a prominent and frequent guest at many of our services. And while you attend only by proxy, still we are rather familiar with the scope of your activities and the breadth of your ideals.

"In fact, you have become inseparably linked with B'nai B'rith principles, and we are keenly aware of the high sense of altruism that actuates the true and loyal Ben B'rith. Of course, we are best acquainted with Mr. Myers, and derive our admiration for the B'nai B'rith and all that it stands for from his sincere and earnest interest in our welfare. We are brought to the realization that had such guidance entered our lives previous to incarceration, the far more difficult task of rehabilitation would not now be necessary.

"In wishing you many years of constructive life, we feel that we are best showing our appreciation and gratitude to the B'nai B'rith as a whole. And it is with the most sincere respect and highest regard that we extend the season's greetings, and trust that you may enjoy in undiminished measure the fruits of your wise and competent leadership."

TWO years ago the Upper Wisconsin Council of B'nai B'rith was organized with ten members. Last August 23 the Council met in Stevens Point, under the auspices of Menorah Lodge No. 1138; two hundred were present.

Representatives from the following lodges were present: Fond du Lac Lodge No. 1000; Fox River Lodge No. 209, Appleton; Green Bay Lodge No. 618; Manitowoc Lodge No. 1071; Oshkosh Lodge No. 1107; Wausau Lodge No. 670; Davis Lodge No. 872, Sheboygan; and the host lodge, while King David Lodge No. 641, Madison, and Chippewa Valley Lodge No. 334, Eau Claire, were represented as visitors.

Six men were initiated, with Brother Harry Lashkowitz, president of District No. 6, and Judge S. B. Schein, member of the District's gen-

eral committee, heading the degree team. Brother Lashkowitz spoke on the aims and ideals of the Wider Scope, telling of the necessity for support at this time. He reported that the District's quota was \$45,000, and that of the Council should be \$2,500. The meeting unanimously promised it would be raised. Judge Schein spoke of the Cleveland Orphan Home, and later, at the banquet, which concluded the day, he discussed the Hillel Foundations. Brother Lashkowitz, at the banquet, related the history of the Order, and laid special stress on the work of the Anti-Defamation League.

RAIN, which postponed Camp B'nai B'rith Official Visiting Day up in Canada from August 2 to August 16, only gave the committee more time to complete arrangements for a fine outing. Members of Toronto Lodge attended in large numbers.

LIEUTENANT Commander Abraham Jablons of the Medical Corps, United States Naval Reserve, has been ordered to active duty at headquarters of the Third Naval District. Dr. Jablons is a member of Henry Jones-Lebanon Lodge No. 79, New York City.

THROUGH the efforts of Brother S. A. Goldston of Samuel Lodge No. 668, Vancouver, B. C., the Jewish children of the entire province were excused from attendance at school during the Jewish high holidays. Since most of the important holidays this year fall on Saturdays and Sundays, the only day lost from school was Monday, Sept. 21, the Day of Atonement. But children will also be excused four days during Passover and two days of Shevuot.

B. F. PEIXOTTO Lodge No. 421, Salt Lake City, knows how to say "Godspeed" to a loyal member whom circumstances take from its midst. A splendid reception was held on August 23 at the Community Center in honor of Brother Benjamin Liberman and Mrs. Liberman. Bro. Liberman was moving from Salt Lake to St. Louis to undertake some important new work.

The largest crowd that has ever attended a meeting of the Springfield (Mo.) Lodge No. 717 was attracted to a recent initiation, when twelve men were inducted into the lodge. With this new blood the lodge is looking forward to one of its best seasons.



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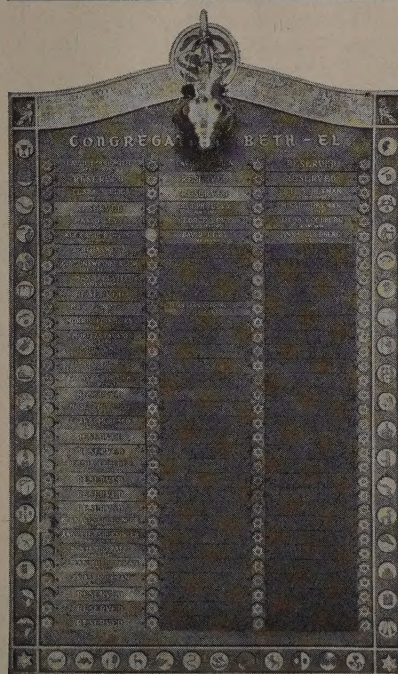
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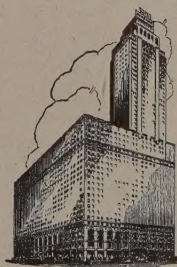
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ACROSS THE SEAS



THE District Grand Lodge of Great Britain and Ireland has just published the first number of a new District magazine.

The First Lodge of England, in London, has been unusually active in many causes within recent months. At present it is considering the establishment of a Junior Lodge, patterned after the American A. Z. A. The social service committee is supplying honorary workers to public bodies in connection with clubs, Jewish prisoners, discharged prisoners, study circles, and similar purposes. In one club—Lambeth—the committee is actually responsible for all the literary functions and public meetings.

The Jewish Day School in Hampstead is developing satisfactorily, and as soon as it is economically sounder, the London Lodge intends to take it over.

In order to enable the Jewish students studying at Oxford University to have kosher meals, the London Lodge has been financially supporting a scheme during the last two years whereby a restaurant for Jewish students is maintained. The place is now more or less self-supporting, and an ever-growing number of students are taking advantage of the kosher food supplied there.

The Lodge continues to make grants to various Jewish endeavors, and has, during the last year, supported, among other things, the Jewish Adult Education Movement (founded by the Lodge itself three years ago), the Habimah Players, the Sabbath Observance Bureau, and the Palestine Research Committee.

The Lodge is now considering very carefully the establishment of a statistical Bureau, and letters have been sent to all lodges abroad asking for information on this matter, especially that which relates to any work they may have done in this connection. It is felt that the information should prove very useful to London Lodge in initiating similar work in England.

Some unusually successful lectures for non-Jews were arranged by London Lodge. The attendance at these affairs often reached three thousand.

The Women's Lodge, which is completely independent of the men's group in London, has bought a house for a girls' club, and has introduced many interesting innovations. Thus,

children under five can play in some of the rooms during the day, receive food, and general attention.

A very powerful Peace Committee was formed recently, comprising men and women members of the lodges. It was decided to devote at least one evening every session to peace propaganda. Suitable addresses are also given to the sons and daughters of members, and the work is to develop until it reaches even the children in schools and Talmud Torahs.

During the past year the lodge had the privilege and pleasure of welcoming Dr. Leo Baeck, president of the German District Grand Lodge, as well as other brethren from abroad who visited London in connection with the "Progressive Judaism Conference." A special reception was held in their honor at the Westminster Palace Rooms by the District Grand Lodge together with the First Lodge of England. Brother Rev. Raffalovitch of Brazil, and Brothers Chaim Nachman Bialik and M. B. Levin of Palestine, were other prominent guests.

Among the many outstanding lectures during the year were "Second Talk on the Vital Need of Judaism" by the Chief Rabbi, Dr. J. H. Hertz; "Problems of Inter-marriage" by Rev. M. L. Perlzweig; "The Causes for Constitutional Development in Judaism" by Dr. H. Simonis and Dr. I. Epstein; and the "War Mind" by Mrs. Israel Zangwill, wife of the late novelist.

* * *

B'NAI B'RITH members are to be found in most parts of the world, and many of them are engaged in unusual and interesting occupations. A good example is Brother Umberto Steindler, Captain of the S. S. *Adria*, of the Lloyd Triestino Company, which plies regularly between Trieste, Italy, and Haifa, Palestine. He is the first Jewish sea captain of modern times. Although Captain Steindler makes no pretense of being



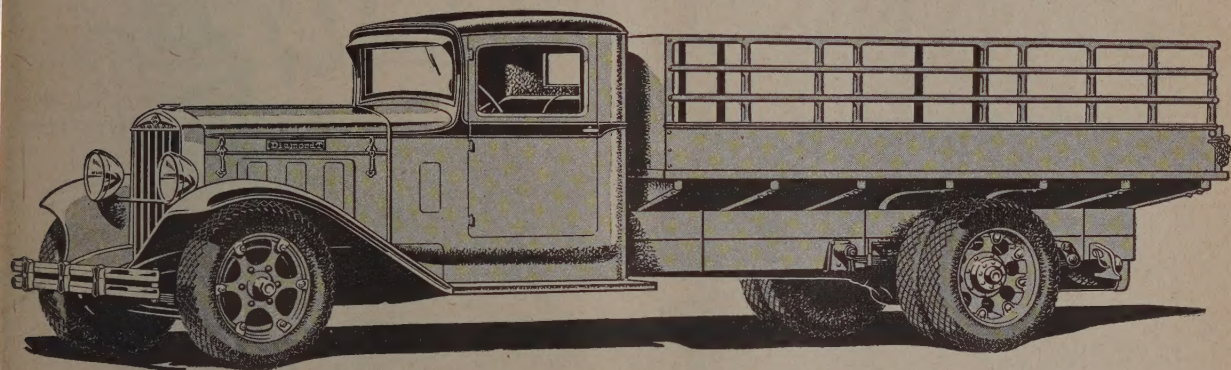
CAPTAIN UMBERTO STEINDLER

an observant Jew, he is extremely proud of his Jewishness, and joined the Haifa B'nai B'rith Lodge in order to be associated with Jewish work as much as his occupation will permit.

A neat silver mezzuzah is nailed to the entrance of his cabin on the *Adria*. He manages to attend a synagogue every Yom Kippur, although he attended Talmud Torah as a boy only a few years, and must read the prayers in translation. He has been at sea for 37 years. Last year a small but beautifully written Sefer Torah in an Aron Kodesh made in Palestine was presented to him, and installed in a room on the ship which is used as a synagogue for passengers. Today, at 53, Captain Steindler is the youngest captain in the company's service.

His name was included on the Italian Honors List, published on the celebration of the anniversary of the founding of Rome.

Before the Lloyd Triestino service was inaugurated, Captain Steindler had evolved a scheme for forming an exclusively Jewish company to supply such a passenger service, but he was not able to obtain sufficient support, and it was at his suggestion that the Lloyd Triestino Company undertook the service, which has been the means of transporting hundreds of Chaluzim to Palestine at a specially reduced rate.



The truck that is *all* truck!

A TRUE 1½-ton truck such as this new Diamond T, at \$695, with its chassis weight of 3300 pounds and gross capacity of 8500 pounds, is something never before known in truck history. Beside vehicles of similar price or similar nominal load rating, a balancing of dollar values becomes contrast rather than comparison.

This great, heavy-duty 1½-ton Six, with its new companion 2-ton model at \$1095, signals the value challenge of a pioneer builder to the entire truck industry. Diamond T has for years been the favored truck of America's great fleet-operators, who buy their

trucks with cold disregard of all considerations except cost-per-ton-per-mile.

Now, Diamond T meets the light-duty vehicle in its own field of pure price, bringing to this field, for the first time, the real truck builder's standards of quality, stamina and fine truck appearance.

See the truck and try it out against any other vehicle of similar rating. Your Diamond T dealer will be glad to send one to your place of business.

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NEW 6-CYLINDER 4-SPEED
1½-TON MODEL 216

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chassis at the factory

Model 216 heads a full line of heavy-duty Sixes ranging from 1½ tons to 10 tons, for every known type of hauling

• • •
Maximum gross capacity 8500 pounds—6-cylinder, 7-bearing, 228-cubic inch truck engine—full-floating rear axle with one-piece cast steel housing—Lockheed hydraulic all-weather four-wheel brakes—four-speed heavy-duty truck transmission—easy cam-and-lever-steering—radiator and brightwork heavily chromium-plated—6.50-20 balloon tires—135⅝-inch wheel-base—158-inch optional at extra cost—50 miles per hour all day under full load on normal roads.

DIAMOND • T

MOTOR



TRUCKS



The Boomerang

SAMUEL was invited to make a speech before a small Jewish organization. He spoke as eloquently as he could, and then sat down amid polite applause. After the meeting the secretary of the organization approached Samuel with a check in his hand.

"No," said Samuel magnanimously, waving the check aside. "I don't want compensation for myself. Give the money to some charitable society."

"Is it all right if we add it to our fund?" asked the secretary.

"Of course," answered Samuel. "What is the fund for?"

"To enable us to get better speakers in the future."

Will Wonders Ever Cease?

MR. STERN and Mr. Stein had been fast friends during their boyhood, but had not seen each other for twenty years. One day they unexpectedly met in a way station half way between New York and Chicago. Mr. Stern was on his way to Chicago; Mr. Stein was going to New York.

They were so overjoyed to meet each other again after all the long years of their separation, that in their excitement they both got on the train which was going to Chicago.

They spoke of old times to their heart's content. Finally Mr. Stein remarked: "Berel, since I've seen you last there has been marvelous progress made in the world. Just think of the wonderful inventions developed during the last twenty years—the telephone, the radio, the airplane! Why, look, Berel: you're going to Chicago, and I'm going to New York, and we're both on the same train!"

Simple Mathematics

MELAMED: "Now, Moishe, do this subtraction problem mentally. Six boys went down to the river to swim, but two of them had been told not to go in the water. Can you tell me how many bathed?"

Moishe: "Yes. Six."

He Ought to Know

CHAIM: "Did you ever see one of those machines that can tell when a person is not telling the truth?"

David: "Did I ever see one? I married one!"

He Told the Truth

A RABBI was teaching his youthful students to say the prayer which is uttered before going to bed. Jakie didn't seem to take much interest in the subject, so the rabbi asked him sharply:

"Jakie, what does your father do before going to bed every night?"

"He reads the Yiddish paper," was the reply.

That Stopped Her

THE teacher in the grammar school wanted to illustrate a mathematical idea, so she asked the students to give her numbers. Johnny called out 26; the teacher wrote down 62. George called out 47; she wrote down 74. It was Isador's turn.

"Thirty-three," he cried!

Taking No Chances

"AVRUM," said his mother, "change your clothes, and be sure your face and hands are clean this afternoon. I'm expecting your auntie to tea."

"But," complained the astute Avrum, not moving. "What if she doesn't come?"

It Balanced Up

JACOBSON was feeling out of sorts, so he visited his doctor. The latter examined him, and gave him some pills to be taken at bed-time each night. He also prescribed whiskey, a small glass to be taken after each meal.

A week later Jacobson returned to the doctor, complaining that he was not feeling any better.

"Have you been taking the medicine exactly as I instructed?" asked the physician.

"Well, doctor," answered Jacobson, "I may be a week behind with the pills, but I'm a month ahead with the whiskey."

Perfectly Right!

THE regional Zionist convention was being held, and a J. N. F. worker, who happened to be of foreign birth and whose English was not yet without a flaw, was selling flowers to the delegates and guests in the hotel.

A reporter wandered up to her and asked:

"Does your J. N. F. Flower Day always coincide with the Convention day?"

"Yes, sir," answered the worker, puzzled at the language. "We can go inside or outside to sell these flowers at the convention."

THOSE whose jokes are printed on this page are the winners of new books. The following are the fortunate persons this month: Mrs. Boris Brutskus, Berlin, Germany; Esther E. Sahpiro, Springfield, Mass.; J. H. Levy, Jerusalem; Sam J. Bloch, Seattle, Wash.; E. Waldman, Newark, N. J.; Saul Davis, Duluth, Minn.

Why Not Walla-Walla?

A LITHUANIAN Jew was in conversation with a German Jew whom he had met on the train.

"And where do you come from?" asked the former.

"From Baden-Baden," answered the German proudly. "And you?"

The Lithuanian thought for a moment, and then answered sturdily:

"From Ponevez-Ponevez."

He Couldn't Believe It

SALTZMAN went to the rabbi and asked for a divorce.

"What's the matter?" asked the rabbi.

"Well," sighed Saltzman, "she hasn't spoken to me for two months."

"And you want a divorce!" cried the rabbi.